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THE
ASIATIC SOCIETY OF BOMBAY
Town Hall, Bombay.

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on 15 June, 2016

ORATIONS
OF
DIVERS SORTS,
Accommodated to
DIVERS PLACES.

VVritten by the thrice Noble,
Illuſtrious and excellent Princeſs,
the Lady Marchioneſs
OF
NEWCASTLE.

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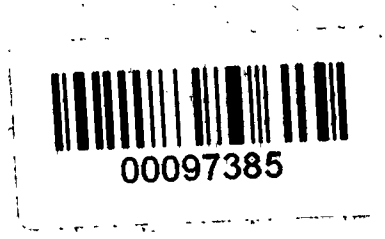
LONDON,
Printed *Anno Dom.* 1663.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TO THE LADY

MARCHIONESS

OF

NEWCASTLE

On her Book of Orations.

VVEre all the Græcian Orators alive,
And ſwarms of Latines, that did daily ſtrive
With their perfum'd and oily tongues to draw
The deceiv'd people to their Will and Law,
Each word ſo ſoft and gentle, every peece
As it were ſpun ſtill from the Golden fleece,
How ſhort would all this be, did you but look
On this admired Ladies witty Book!
All Europ's Univerſities, no doubt,
Will ſtudy Engliſh now, the reſt put out.

W. Newcaſtle.

TO HIS

EXCELLENCIE

THE LORD

MARQUIS

OF

NEWCASTLE.

My LORD,

I Have mentioned in my other Books, that I think it not fit I ſhould Dedicate unto your Lordſhip the Single parts of my Works, before I dedicate all the parts in the Whole; yet I cannot chuſe but declare to the World how happy I and my works are in your Approvement, which makes the paſtime of my Writing very Delightfull; beſides, it makes me confident and reſolute to put them to the Preſs, and ſo to the Publik view, in deſpite of theſe Critical times and Cenſorious age, which is apt to find fault with every Action, let it be never ſo innocent or harmleſſe, or with any Work although good and

profitable, yet they will fling ſpiteful Aſperſions on them. But I have heard your Lordſhip ſay, that moſt men Believe themſelves not Wiſe if they find no Fault with their Neighbours Actions, and that it is as Eaſie to find Fault, as it is Hard to do Well; It ſeems ſuch men have more Evil in their Natures, than Juſtice in their Cenſures; but your Lordſhip, who is full of Truth and Generoſity, Reaſon and Knowledge, will give your Opinion Clearly and Uprightly, and my Works having your Approbation, I regard not the Diſlike of other men, for I have Dedicated my Self and all my Actions to your Lordſhip, as becomes

Your Lordſhips

honeſt Wife and

humble Servant

M. Newcaſtle.

TO THE READERS OF MY VVORKS.

I Know not how to Pleaſe All, that are pleaſed to Read my Works; for do what I can, Some will find Fault; and the worſt is, that thoſe Faults or Imperfections, I accuſe my ſelf of in my Præfatory Epiſtles, they fling back with a double ſtrength againſt my poor harmleſs Works, which ſhewes their Malice and my Truth: And as for my Playes, which they ſay are not made up ſo exactly as they ſhould be, as having no Plots, Deſigns, Cataſtrophes and ſuch like I know not what, I expreſſed in the Epiſtles præfixed before my Playes, that I had not Skil nor Art to Form them, as they ſhould be, for that Work was like a Taylors Work to make Cloaths: But many that find ſuch Faults, are not ſo good as a Taylor, but meer Botchers or Brokers, to Patch and Set ſeveral Old and New Pieces together to make up a Play, which I never did, for I thank my Fates, all is not only New, but my Own, what I have Preſented to the World; But this Age is ſo Cenſorious, that the Beſt Poets are found Fault with, wherefore it is an Honour to my Writings, which are ſo much Inferiour to theirs; Neither can their Diſlikes Deterr me from Writing, for I Write to Pleaſe my Self, rather than to Pleaſe ſuch Crabbed Readers. Yet all my Readers have not been ſo Croſs nor Cruel, for there are Many, to whom my Endeavours and Works are Acceptable, and the more Honour it is to my Works, as being Approved and Known by Worthy and Judicious Men, and Noble Perſons; But many Men have more Ill Natures to Find

Faults with their Neighbours, than Virtue to Mend Faults in Themſelves; alſo they are apt to Cenſure Other mens Wit, and yet have None of their Own; the truth is, they are a ſort of Perſons that in Playes preferr Plots before Wit, and Scenes before Humours; in Poëms, Rime before Similizing, and Numbers before Diſtinguiſhing; in Theology, Faction before Faith, and Sophiſtry before Truth; in Philoſophy, Old Authors before New Truths, and Opinions before Reaſon; And in Orations, they preferr Artificial Connexions, before Natural Eloquence: All which makes them Fooliſh, Cenſorious, and Unjuſt Judges. Wherefore, I deſire, theſe my Orations may not be Read by ſuch Humour'd men, but by the Juſt and VViſe, which will be a Satisfaction to me.

'Tis Probable, had I been a Learned Scholar, I might have Written my Orations more Short than I have done, but yet ſome of them are ſo ſhort, that had they been ſhorter, they would not have been of Force to Perſwade, whereas the Intention of an Orator, or Uſe of Orations, is to Perſwade the Auditors to be of the Orators Opinion or Belief, and it is not Probable, that Forcible Arguments or Perſwaſions can be Contain'd in two or three Lines of VVords; Alſo had I been a Learned Scholar, I might have Written them more Compendiouſly, and not ſo Looſe, but I affect Freedome and Eaſe, even in my Works of VVritings; Beſides, I have Obſerv'd, that whatſoever is Bound or Knit Cloſe, is difficult to Diſcloſe, and for VVritings, whatſoever is very Compendious, requires ſome Study to Conceive and Underſtand the Senſe and Deſign of the Authors Meaning: But I hope that Defect or want of Learning, will not Blemiſh my VVork, nor Obſtruct the Senſe of my Orations, nor Puzzle the Underſtanding of the Reader. Only one thing more I deſire my Noble Readers, as to Obſerve that moſt of my Orations are General Orations, *viz.* ſuch as may be ſpoken in any Kingdome or Government, for I ſuppoſe, that in All, at leaſt in Moſt Kingdomes and Governments there are Souldiers, Magiſtrates, Privy-Counſellours, Lawyers, Preachers, and Univerſity Scholars.

VVe have, its true, gotten a Fooliſh Cuſtom both in our VVriting and Speaking, to Indeavour more to Match or Marry VVords together, than to Match and Marry Senſe and Reaſon together,

together, which is ſtrange, we ſhould Preferr Shaddows before Subſtances, or the Spig or Tap before the Liquor, for VVords are but to Conveigh the Senſe of an Oration to the Ears, and ſo into the Underſtanding of the Hearers, like as Spouts do VVine into Bottels; and who, that is VViſe, will Regard what the Veſſel is, ſo it be VVholſome and Clean? for ſhould not we believe thoſe to be Fools, that had rather have Foul VVater out of a Golden Veſſel, than Pure VVine out of Earthen or VVoodden Veſſels? the like may be ſaid for VVords and Senſe, for who, that is VViſe, would Chooſe Choice VVords before Profitable Reaſons? VVherefore, Noble Readers, let me Adviſe you to Leave this Cuſtom in VVriting and Speaking, or rather be Silently Wiſe, than Fooliſh in Rhetorick.

I have Indeavoured in this Book to Expreſs Perfect Orators, that Speak Perfect Orations, as to Cauſe their Auditors to Act, or Believe, according to the Orators Opinion, Judgement, Deſign, or Deſire; But before I did put this my Book forth, Know, Noble Readers, I did Inquire, to find whether any Perſon had Compoſed and Put out a Whole Book of Pure and Perfect Orations, but I could neither hear of, nor ſee any ſuch Works of any Perſon that Compoſed and Set forth to the Publick View, a Book of Pure Orations, Compoſed out of One Orators Own Fancy, Wit, and Eloquence. 'Tis true, I have heard of Single Orations, made by Single Perſons, in Single Parts; Alſo I have ſeen Orations mixt with Hiſtory, wherein the Subſtance of the Hiſtory is the Ground of their Orations; Alſo I have ſeen two Tranſlations call'd Orations, but they are rather Orations in Name than in Reality, for their Nature is Hiſtory, the One contains Relations of ſeveral Countries, in the Other are Relations from ſeveral Princes of their Actions, or Fortunes, or Both, Expreſt in an Orators Style; yet thoſe are not Perfect or Right Orations, but Adulterated, or rather Hermophrodites But perchance my Readers will ſay, I Underſtand not True Orations; If I do not, I am Sorry for, and ask their Pardon for Speaking what I Underſtand not. But I deſire, Noble Readers, you will not think or believe, I ſpeak to Illuſtrate my Own VVorks, and to Detract from the VVorks of Others, for upon my Conſcience I Speak and VVrite as I Believe, and if I Commit an Error in this Belief, I ask your

Pardon,

Pardon, and if you Excuſe me, I ſhall take it for a Favour and Obligation.

I have Written Orations and Speeches of all Sorts, and in all Places fit for Orations, Speeches, or particular Diſcourſes; and firſt imagining my Self and You to be in a Metropolitan City, I invite you into the Chief Market-place, as the moſt Populous place, where uſually Orations are Spoken, at leaſt they were ſo in Older times, and there you ſhall hear Orations Concerning Peace and Warr; but the Generality of the People being more apt to make Warr, than to keep Peace, I deſire you to Arm your Selves, ſuppoſing you to be of the Maſculine Sex, and of Valiant Heroical Natures, to enter into the Field of Warr; and ſince Warrs bring Ruine and Deſtruction to One or Some Parties, if not to All, and Loſs cauſes men to Deſire Peace, out of Warr I bring you into great Diſorders, cauſed by the Ruins Warrs have made, which I am Sorry for, yet it Muſt be ſo, the Fates have Decreed it; and Miſery cauſing men to be Prudent and Induſtrious, by which they come to Flouriſh again, at leaſt their Succeſſors, and to ſhew you their Induſtry, I bring you out of the Field of Warr into a New-built City, where you muſt ſtay the Building of it, for it will be Built Soon, having Many Labourers, and after it is Built, there being a Large Market-place, you may ſtand or ſit with Eaſe and hear the Orations that are there Spoken; and by Reaſon, there are ſome Cauſes or Caſes to be Pleaded, I ſhall indeavour to Perſwade you, after ſome time of Refreſhment, at your own Homes, to go into the Courts or Halls of Judicature; after theſe Cauſes are Judged, or at leaſt Pleaded, I ſhall deſire you, to Adorn your Selves fit for the Court, then to Wait upon the Kings Majeſty, and if you be Privy-Counſellours, or have any Buſineſs or Petitions at the Council-Table, by the Kings Permiſſion you may Enter into the Council-Chamber; but great Monarchs having Many Subjects, whereof ſome are more Active than Wiſe, and more apt to Complain than to Obey, you may hear the Petitions of the Subjects, and the Speeches or Orations of the Soveraign, and after a good Agreement, Unity, and Love, you may Reſt your Selves in Peace, untill ſuch time as your Charity calls you forth to Viſit the Sick, and when as Death hath Releas'd thoſe Sick Perſons

of

of their Pains, Humanity will perſwade you to wait on their Dead Corps to the Grave, and after ſome Tears ſhowred on their Graves, and having Dried your Eyes, and Heard ſome Sermons of Reproof and Inſtructions, you will be Invited as Bridal-Gueſts to ſee ſome Men and VVomen United in Holy Matrimony; after the VVedding Ceremonies are ended, you may, as formerly you have done, go into the Market-place again, and hear what Orations there are Spoken, wherein one ſhort Oration concerning the Liberty of Women hath ſo Anger'd that Sex, as after the Mens Orations are ended, they Privately Aſſemble together, where three or four take the place of an Orator, and Speak to the reſt; the only Difficulty will be, to get Undiſcovered amongſt them, to hear their Private Conventicles; but if you regard not what Women ſay, you may Ride to a Country Market-Town, and hear a Company of Gentlemen aſſociate together their Diſcourſe and Paſtime; and if you like not their Paſtime, then you may Walk into the Fields of Peace, to Receive the Sweet and Healthfull Air, or to View the Curious and Various VVorks of Nature, and for Variety of Paſtime, you may ſtand or ſit under a Spreading Tree, and hear the Country Clowns or Peaſants ſpeak, concerning their own Affairs and Courſe of Life; in which Shady place, Sweet Air, and Happineſs of Peace I leave you, unleſs you will Travel to ſee the Government or rather Diſorders in other States or Kingdomes, to which Obſervation I will VVait upon you, and when all is in Peace, before we return Home, we will, if you Pleaſe, enter ſome of their Colleges, and hear ſome School-Arguments, after which return, I ſhall Kiſs your Hands and take my Leave.

M. Newcaſtle.

A PRÆFACTORY ORATION.

Worthy Country-men,

YOu know, that there is difference between Orations of fancy, and Orations of buſineſs, as alſo difference between Orations of publick imployments, and private divertiſements; The one ſort requires Rational perſwaſions, the other only Eloquent expreſſions: and as there are different Subjects of Orations, ſo there are different Places for Orations; and the Subjects of my Orations being of the moſt ſerious and moſt concernable actions and accidents amongſt Mankind, and the Places moſt common and publick, it hath cauſed me to Write my Orations rather to benefit my Auditors, than to delight them. But by reaſon I have not been bred, being a Woman, to publick Affairs, Aſſociations, or Negotiations, it is not to be expected I ſhould ſpeak or write wiſely, the truth is, it were more eaſie and more proper for one of my

Sex, to ſpeak or write wittily than wiſely; but 'tis probable, my Auditors will think or judge, that I have done neither. Yet I can aſſure you, Noble Auditors, I have done my indeavour, and my deſire was and is, that every ſeveral Oration may be acceptable to your Minds, profitable to your Lives, and delightful to your Hearing.

ORATI-

ORATIONS.

To CITIZENS in a chief City concerning *Peace* and *Warr.*

PART I.

An Oration for Warr.

BE not Offended, *Noble Citizens*, if I labour to perſwade my Country, to make Heroick Warrs, ſince it is neither ſafe, profitable, nor honourable for it, to live in ſluggiſh Peace: for in Peace you become ignorant of the Arts in War, and living ſluggiſhly, you loſe the courage of men, and become Effeminate, and having neither skil nor courage, you cannot expect ſafety: for ſhould you chance to have Enemies, you would not have abilities to help your ſelves, having neither Experience by practice, nor Courage by uſe and cuſtom; for cuſtom and uſe work much upon the natures of men. And as for Arms, in times of Peace they lie like Garments out of faſhion, never worn, but deſpiſed and laught at as ridiculous things, and men of action like as arms, they jear and make a mock of. Thus

Martial men and arms in time of Peace are ſcorned, although in time of Warrs they only are a Kingdomes ſafety, to guard it from their Enemies. Indeed, Peace ſpoils both youth and age, it makes the one ſort Covetous, the other Wanton: for aged men ſtudy only to get Wealth; the young men how to ſpend it. Beſides, it makes the Poor men Rich men's Aſſes, and Rich men Poor men's Burdens. Alſo peace makes old men Fools, and young men Cowards: for in long times of Peace grave Counſels are meer goſſiping meetings, rather idely to talk, than wiſely to adviſe, they propound many things, but reſolve not any, debate ~~not~~ but conclude not, and ſometimes find faults, but never help to mend them. The truth is, for the moſt part, they rather make errors, than help to rectifie defects, and in Warrs they had rather ſuffer calamity, than ſtir for neceſſity; Neither will they believe they are in danger, untill their Enemies be at their Gates. And as for youth, Peace quenches out their Heroick ſpirits and noble ambitions: for their only ambition is their Miſtreſſes favours, and they will go to no other Warrs, but *Venus*, where *Cupid* is General, where they only make Love-skirmiſhes, and are ſhot through their hearts with glances from their Miſtreſſes eyes. Thus Peace makes men like Beaſts: for in peace they feed like Swine, ſport like Apes, live like Goats, and may be brought to the Shambles like ſilly Sheep. Nay, it makes men not only Live, but Die like Beaſts, having neither

neither ſpirits, skil nor conduct to defend themſelves, or fight an Enemy. And how ſhould it be otherwiſe, when as the young men are only armed with Vanity, march with Pride, intrench with Luxury, fight with *Bacchus*, and are overcome by *Venus*? Thus we may obſerve, that all ~~which~~ this cauſes Peace, and takes away the courage of young Vigorous men, rots their Bodies with exceſs, and corrupts their Blood with idleneſs, by which their Spirits are quenched, their Strengths weakned, their Minds ſoftned, and their Natures become effeminate, which makes their Lives vacant, and when they die, they are buried in Oblivion: for Fame lives in Heroick actions. And ſurely it is better for Noble men, to have Fame than Wealth, and for young Gallants to have Honour than gay Cloaths, and more honour to have Scarrs, than black Patches, to fight with an Enemy, than to dance with a Lady, to march to a Battel, than to tread a Meaſure. And for the meaner ſort, it is better for them to wear honourable Arms, than to bear ſlaviſh Burdens; and how happy is that man, that can raiſe himſelf from a low Birth, to a glorious Renown? Thus from the Nobleſt to the meaneſt, Warr is the way to advance them to honour, if the common Souldiers fight with courage, and the Nobles command and direct with skil, for which their Poſterity will glory in their Valours, Poets will ſing their Praiſes, Hiſtorians write their Acts, and Fame keep their Records, that after ages may know, what He-

roick men they were; and as for Kingdomes, thoſe are ſafeſt that are protected by *Mars*.

An Oration for Peace.

Noble Citizens.

THe Oration that was laſt ſpoken unto you, hath ſtirr'd your ſpirits and incumber'd your thoughts with Warrs, and your deſire for Warr is ſuch, that you will not only ſeek for Enemies, but make Enemies to fight with, which is neither Heroick nor Juſt, to fight with thoſe that have done you no injury or wrong; and what can be a more unworthy Act, than to aſſault peaceable Neighbours? it cannot be call'd an honourable Warr, but a baſe Outrage; like as Pirats at Sea, ſo you will be Robbers at Land, taking that from others, which you have no right to. But ſay you have ſome ſlight injuries done you, If you were wiſe, you had better wink at ſmall faults than make Warrs, which will exhauſt your Treaſures, waſt your Strength, depopulate your Nation, and leave your Lands unmanured. Beſides, Warrs corrupt all good manners, nay, even good natures, making the one rude, and the other cruel; and though long Warrs may make men Martial, Skilfull, and may highten their courage, yet neither skil nor courage can alwayes bear away Victory, eſpecially from a powerfull Enemy, unleſs Fortune be on their ſide. The truth is, Fortune is the chief

chief Actor and decider in Warrs; and who that are wiſe, will truſt their Goods, Lives and Liberties to Fortunes diſpoſal, if they may chooſe? Wherefore they are either fools or mad, that will make Warr, when they may live in Peace. And give me leave to tell you, that it is not the way to keep our Country ſafe, to make Warrs abroad, but to make our Country ſtrong with Forts on the Frontiers, and Ships on the Seas that beat on our ſhores, and to practiſe our men with training, not fighting; and it is eaſier to keep out an Enemy, than to Conquer an enemies Kingdome: for at home we have all Proviſions needfull and near at hand, when in a forein Country we ſhall be to ſeek. But ſay, good fortune may inrich us, yet ill fortune will abſolutely ruine us: I anſwer, Warr inriches few, for it makes ſpoil of all; the truth is, War is a great devourer, for it conſumes almoſt all that is conſumable, whereſoever it comes, and is like a Glutton, that eats much, and yet is very lean; for moſt commonly the under Souldiers are very poor, and the Commanders only rich in fame, yet not, unleſs they have good fortune, otherwiſe if they have ill fortune, they are uſually ſcorn'd, at leaſt but pittied, but never praiſed. Wherefore it is neither Courage nor Conduct, that gets fame in the Warrs, but Fortune that gives it, and ſhe many times gives glorious fame to Cowards and Fools, and blemiſhes, at leaſt obſcures the worth and merit of Wiſe and Valiant men. Wherefore, let me perſwade you not

to

to follow unjuſt and inconſtant Fortune to the Warrs, but to live at home in Peace with *Minerva* and *Pallas*, the one will defend you, the other will imploy you, and both will make you happy in preſent Life, and will give you Fame and Renown according to your deſert, that your memory may live in after-ages.

An Oration againſt Warr.

Dear Country-men.

I Perceive, all this Nation, or the moſt part, their minds are hot, and their ſpirits inflam'd through an over-earneſt deſire to be in Warr, which expreſſes you have ſurfeited with the delicious fruits of Peace, which hath made your reaſon, judgement and underſtanding ſick and faint, ſo that it deſires a change, as from reſt to trouble, from plenty to ſcarcity, from palaces to tents, from ſafety to danger, from gay apparel to bloody wounds, from freedom to ſlavery, all which Warr will bring upon you. The truth is, Warr is more likely to kill you, than cure your ſurfeit: for Warr is a dangerous Phyſick, and the more dangerous, by reaſon your Enemies muſt be your Phyſicians. But let me adviſe you, to cure your ſelves with Temperance and Prudence, by which you will flouriſh with Wealth, and grow ſtrong with Wiſdom: for wealth and wiſdome is the health and ſtrength of a Common-wealth, which will preſerve it from

from destruction. For what is the strength of a Kingdome, but Riches and wise Government? and what exhausts the one, and confounds the other more than Warr? which for the most part is in Fortune's power, to order as she pleases, and Fortune in VVarrs hath power to puzzle the wise, and impoverish the rich. Wherefore, *Noble Country-men*, do not make your selves beggers and fools in VVarring actions, and ruine not your Country through the ambition of pre-eminence or applause, or through the ill nature of Revenge; But be wise and rich with Peace, by which you will become impregnable against your Enemies, and happy amongst your selves; for certainly VVarr is better to hear of, than to feel; for though in VVarrs you may Covet much, yet in the end Injoy but little, you may have high Designs, but you are not sure to have prosperous Success, and instead of being Conquerers, be Conquered, instead of being Masters, become Slaves. But to conclude, it were more happy to lie Peaceable in the Grave with our Fore-fathers, than to live in the turmoils of VVarr with our Enemies.

An Oration perswading to the breach of Peace with their Neighbour-Nation.

Dear Country-men,

OUr Neighbours, the *U. G.* have done us many injuries contrary to the Articles of

Agreement made betwixt our Nation, by which they have broken the Peace; but yet we, out of Lazineſs or Fearfull natures, ſuffer them to make Riots, and never ſtirr againſt them, when we are ſo far from being Abuſers, as we ſuffer our ſelves to be Abuſed. 'Tis true, the firſt ſhews us to be Honeſt Men, but the laſt proves us to be Fools, if not Cowards, which, if our Enemies know, (for now they are but a proving, making a trial of us,) they will overcome us without Reſiſtance, and will inſlave us in our own Territories, ſo that we ſhall labour for our Enemies, and have no Profit our ſelves. Thus whilſt we ſit ſtill, we ſhall have a Yoak *caſt on us*, we ſhall be bound in Fetters, and they injoy their own and our Liberties, which rather than ſuffer or yield to, were a thouſand times better to Dye; Wherefore, bethink your ſelves, and conſider the danger, be not ſo ſurpriſed, as not to be able to help your ſelves; and if you be Wiſe and Valiant, as I hope you are, you will be VVatchful and Active; let not your Enemies tread you into the Earth, like dull Worms, or drive you into Bondage, like ſilly Sheep into a Pinfold, but rather be as the ſubtil Serpents, and dreadfull Lions, to take your advantages, and make them your prey; Suffer them not to be your Vulturs, but be their Eagles, let them not feed on our ruins, but be you their Emperours to Command them, make them march under your Banners, and ſuffer them not to lead you as Slaves.

An

An Oration againſt the breaking of Peace, with their Neighbour-Nation.

Dear Country-men,

I Perceive, you deſire, or rather are reſolved, to be no longer in Peace, but to make Warr on the *U. G.* for ſome ſlight injuries, which perchance could not be avoided: for there is no Friendſhip between Man and Man, or the deareſt natural affections betwixt Brethren, or Parents and Children, or Husbands and Wives, but will give ſome occaſions, either by Words or Actions, or both, to take exceptions, and to be angry with each other; and ſhould they for ſome ſmall Offences, or indiſcreet Actions, break off all Bonds of Friendſhip or Natural affection, Or ſhould they indeavour to deſtroy each others Lives, this would be Inhumane, Unnatural, Uncharitable, Unjuſt, and Irreligious; and if neer and dear Friends cannot live without Exceptions and Faults, much leſs can two ſeveral Nations under two ſeveral Governments. And give me leave to tell you, that if it be not Wicked, yet it will be very Unwiſe to hazard your Lives, Liberties, Poſſeſſions, and Habitations, in Warr, only to be revenged for ſome few abuſes or faults, that ſhould rather be winked at, than taken notice of; But ſhould you be Victorious, though it is probable you may be Overcome, yet you will be in the end of the

Warr but like Chymiſts, who to make ſome grains of Gold ſpend many thouſand, or at leaſt hundred pounds, and ruine their Eſtates and Poſterity through Covetouſneſs; ſo will you through Anger, and deſire of Revenge, loſe many thouſand Lives, and impoveriſh the State; but Experience will tell you, that Anger and Raſhneſs for the moſt part cauſe Repentance, whereas Patience and Diſcretion many times bring men out of great Evils; and though Warrs begin Flantingly and Boaſtingly, yet commonly they end Miſerably and Dejectedly, at leaſt of one ſide, if not on both, and the Souldiers are more certain to have Wounds or Death, than Victory and Spoils: and though Covetouſneſs and Revenge is their hire, yet Loſs and Slavery is many times their reward; they advance with Hopes, but draw back with Doubts, and are oppreſs'd with Fears. But you imagine, you ſhall be Victorious, otherwiſe you would not make Warr, for Imagination can eaſily and ſuddenly Conquer all the World; yet you will find it not ſo in action as in thought, it is one thing to fight a Battel in the Brain, and an other thing to fight a Battel in the Field: and if I might adviſe you, you ſhould fight only with Thoughts and not with Arms, with Suppoſed, not with Real Enemies. But to conclude, this Warlike Preparation or Reſolution is not only inconſiderable and Fooliſh, but Mad, as to leave and forſake your delicious Pleaſures, ſweet Delights, happy Contents, dear Friends, and

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ſafe Habitations, which you injoy in Peace, to put your ſelves into many Inconveniences, much Troubles, great Hazards, dangerous Adventures, and uncertain Succeſſes in Warrs.

An Oration to prevent Civil Warr.

Noble Citizens, and Dear Country-men,

GIve me leave to tell you, I do fore-ſee a Civil Warr, if not timely hindred or prevented; the chief ſigns of this Warr are Vanity, Pride, Luxury, Ambition, Corruption, Extorſion, Envy, Faction and Poverty. As for Vanity, Pride, and Luxury, they are amongſt our young Nobles; Envy, Ambition, and Faction, amongſt our States-men; Corruption and Extorſion, amongſt our Magiſtrates and Officers, and Poverty is amongſt our Commons, as alſo in our Common and Publick Treaſury; All which will bring our City and Kingdome to ruine, if the Diſorders and Grievances be not timely rectified. Wherefore *Noble Citizens*, and *Dear Country-men*, prevent your own ruine, by reforming your own State both of publick and private Miſ-demeanors; but the chief Rectifiers muſt be the States-men, Magiſtrates, and Officers; for wiſe States-men and good Magiſtrates will not only indeavour to aboliſh Vanity and Luxury by their frugal Examples, but by their wiſe and ſevere Laws; for without ſtrict and ſevere Laws, wiſe Government cannot be; alſo

wiſe States-men and honeſt Magiſtrates will indeavour to fill the publick Treaſury by juſt and regular means, and not their private Purſes by Extorſion and Corruption, for the one relieves the Poor, the other ſtarves them, and not only relieves the Poor, but is a means to ſupply the publick Wants, to guard the publick State, and to keep the publick Peace; all which makes wiſe and honeſt States-men and Magiſtrates to be provident to Inrich, and ſparing to Spend the publick Treaſure, that the publick State may have Means and Wealth for neceſſary occaſions. Alſo wiſe States-men and Magiſtrates will imploy the Common people to keep them from Want and Idleneſs, which will keep them in Order and Peace; But the greateſt good, and greateſt ſcarcity in a Common-wealth, is wiſe States-men and juſt Magiſtrates, which are free from private Intereſt and ambition of particular Power, not making their ſelf deſigns the general ruine: but ſuch men, if any ſuch there be, ought to be choſen out from the reſt of the People, to Govern and Rule ſo, that Prudence, Fortitude, Juſtice and Temperance, as alſo Charity, Love, and Unity, may be the Bond and Security of the publick Weal, which I pray the Gods to give you, and bleſs you with Peace, Plenty, and Tranquillity.

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An Oration to ſend out Colonies.

Noble Citizens, and Dear Country-men,

GIve me leave to tell you, that both the Young and Aged Men in this Nation ſpend their times idlely; the one ſort Sleeps away their time, the other Playes it away. But it may be ſaid, that Reſt is proper for Aged men, and Pleaſure for Young men; I anſwer, Reſt to the bodies of Aged men doth well, and Action for Young men; but Aged men might imploy their Brains in Counſels, and Young men their Arms in Warrs; for aged Brains are wiſeſt, and Young mens Bodies ſtrongeſt, and both may be imployed in the Service of this Nation. But this Nation is like a man that increaſes his Iſſue, and doth not increaſe his Eſtate: for this Nation grows Populous, but the Men not Induſtrious to inlarge it. The truth is, we have more Men, than Means to maintain them, or Buſineſs to imploy them, which makes them Idle, having nothing to Husband or Manage, and Idleneſs will in time make them Evil; Wherefore, if ſome of the wiſe Aged men, ſend not ſome of the Young ſtrong men, to make Warrs abroad, to imploy or inrich them, or to deſtroy them, they will make Warrs at home, and deſtroy themſelves and others for want of wealth and imployment: for this Nation is like a Body over-grown, or rather full of Humours, which requires Evacuation.

ation. Wherefore, ſend ſome to Sea, others to march by Land, to ſeek new Habitations, and to Conquer Nations; and men of Fortune will be more willing to go, than you to ſend them; if you help them with neceſſaries to begin the Warr; and they having nothing to loſe, nor nothing to live on, will Fight without Fear, and therefore probably deſtroy their Enemies without Favour, that they may come to be abſolute Conquerers.

An Oration concerning Shipping.

Noble Citizens, and Dear Country-men,

YOu know, that this Country is an Iſland, and therefore it is well to put you in mind of the Proverb, which ſaies, Take care of your Ships, and look well to your Tacklings, otherwiſe you can have no ſafety: for the ſtrength of an Iſland are Ships, which are the guard to defend it, not empty unrigged Ships in your Havens, but good ſtrong Ships well Mann'd on the Seas; for to have Ships only in your Havens will be no ſecurity; beſides, it ſpoils both Ships and Mariners for want of uſe and practice. Thus the cloſe Havens deſtroy more Ships and Mariners, than the open Seas: for that which makes good Mariners is Navigation, and the more Storms they have been in, the more Experience they have gained. It is true, 'tis a laborious and dangerous Profeſſion, but yet it is Expedient, both

both for ſecurity and profit, to thoſe that inhabit an Iſland; for Iſlands commonly have more Men than Land, and therefore require Proviſions from abroad, beſides many things for Pleaſure and Delight. But though Iſlands be not ſo Spacious as Continents, yet they are for the moſt part Richer, for Shipping of Burdens is profitable, although Shipping of Warr is chargeable; and perchance you will ſay, that the Charge of the one ſort eats out the Profit of the other, unleſs you can make them ſerve for both, as for Traffick, and for Warr, which in my opinion cannot well be done; for Ships for Warr will be too heavy and unwieldy for Burden, and too bigg for Speed, as alſo too ſlow for Flight; for Merchants do ſeldome Fight, if they can poſſibly Flye, not only that their Wealth makes them fearful, but their Rich fraights would be ſpoiled, although they ſhould not be taken from them. But howſoever, Safety is to be preferr'd before Wealth, wherefore Ships of Warr are to be conſidered before Ships of Burdens, and that there be good Mariners and Ship-maſters for both; and not only to repair Ships, but to build Ships yearly, that you may be ſo ſtrong, as to be Maſters of the Seas; alſo to pay well your poor laborions Mariners, and carefull and skifull Ship-maſters, who keep you in Safety, and bring you Riches and forein Rarities and Curioſities for Pleaſure and Delight; although they be but Poor themſelves, and have leſs or as little Pleaſure as Riches, being for the moſt part accompa-

nied with Dangers and Fears, as much as with Want and Neceſſity; the truth is, they oftentimes indure great Extremities; for in a Storm they fight for Life, and in a Calm they ſtarve for Want; for they fight not like thoſe that fight at Land, as Men with Men, but they fight with the bluſtring VVinds and raging VVaves, where, although they get the Victory, yet they are ſure to be Loſers, their Ships being VVounded, and their Tacklings tatter'd and torn, and every thing out of Order; beſides, their Spirits are ſpent, and their Limbs ſore, and their whole Bodies wearied and tyr'd with Labour, having nothing to Refreſh them, but Joy that they were not Drown'd. VVherefore, Mariners deſerve more pay and thanks, than Land-Souldiers, who fight with Men equall to them, not with the Elements above and beneath them, as VVind and VVater, which are ſtrong, fierce, and devouring: Beſides, when Land-Souldiers get a Victory, they are Inriched with the ſpoil, refreſhing themſelves with Luxurious Pleaſures, Sporting and Feaſting, whereas poor Mariners and Sea-men are forc'd to Faſt rather than to Feaſt, having never much Plenty, but after a Storm more Scarcity, their Proviſion being ſpoiled by their Enemies, the Elements. But to conclude, the Sea-men want pay, and their Ships repairing, for which you muſt diſburſe a ſufficient ſumm of Money to mend the one, and to relieve the other, who deſerve not only Pay, but Reward to encourage them.

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An Oration for Contribution.

Noble Citizens, and Dear Country-men,

IT ſeems you are Covetous, but not Prudent, that you are ſo loath to raiſe, and ſo ſlow to pay Contribution-Money towards the maintenance of the Army, which is to fight not only for your Lives and Liberties, but to protect your Goods, and that every man may without Diſturbance injoy his own: but you are ſo Covetous, that rather than you would part with Some, you will endanger the Whole; and as you are Covetous, ſo you are Fearfull, for you will neither maintain poor Souldiers, that are willing to fight for you, nor yet go to the VVarrs, to fight for your ſelves; you Fear your Enemies, and yet will take no care to Overcome them. And give me leave to tell you, that your Covetouſneſs and Fear doth make you Treacherous; for if you will neither help with your Purſe, nor your Perſon, you betray your Country to the Enemies power, alſo your old Parents, tender VVives, and young Children, that cannot help themſelves, all which you betray to Slavery, leaving them for a prey to the Enemy; and not only your fertil Country, and ſhiftleſs Friends, and neer Allies, but your own Lives; for it ſeems by your Covetouſneſs and Cowardlineſs, that you had rather have your Throats cut, than part with your Money, or fight in your own De-

fence, which is a ſtrange Madneſs, as to be afraid to Dye, and yet to take no care, to provide for your Safety, nor to have Courage to fight for your Lives. The beſt that can be ſaid or thought of you, is, that you relie upon baſe hopes, as that the Enemy may ſpare your Lives to inſlave your Perſons: But I can only ſay this, that either you muſt Fight your ſelves, or Maintain others, or elſe others will take what you have, to maintain themſelves, to defend their Country.

An Oration to perſwade a City, not to yield to their Enemies.

Worthy Citizens,

I Do not doubt your Courage in Reſiſting and Fighting your Enemies, nor your Patience in Sufferance, nor your Care in Watching, nor your Induſtry in Labouring, nor your Prudence in Ordering, and all for the defence of your City, which is beſieged by your Enemies, which you indeavour to keep out by all poſſible means, ſparing neither your Limbs nor your Lives; nor do I fear the power of your Enemies, for, whilſt your Courages, Strengths, Patience and Induſtries be united together, it is more probable, you will raiſe the Siege, than the Enemies take this City; for though your Victuals be ſcarce, and your Ammunition waſted, yet your Temperance doth ſupply the ſcarcity of the one, and

and your Courage the want of the other; Only that I fear will make you yield upon any conditions, is the Love to your Wives, Daughters, Mothers, Kinſwomen, and femal Friends, and not ſo much their ſafety, for ſo long as your Lives laſt, you will defend them, but if you yield to your Enemies, by yielding to the Womens Effeminate fears, if your Enemies do not ſay or think you baſe Cowards, they will ſay or think you facil Fools. For give me leave to tell you, that, though men of Honour, as Valiant men, will Fight for the ſafety and protection of Women, not only for thoſe that are neer Allied to them, but for thoſe that are neither of their Country nor Kinn; Yet no man that would keep the Reputation of Valour, will quit that Honour for a Womans ſake, no, although it be to ſave his Daughter, Wife, or Mother from their Enemies: for a Gallant man dreads more the name of a Coward than any thing in the world; and it is no diſhonour to a Man, to have his Wife taken and abuſed by his Enemy, when he could not Honourably help her; for Force is no Diſhonour, but a Baſe free Act; for a man cannot be forced to be a Coward, nor a chaſt Woman to be a Whore, they may both have Misfortunes, Injuries, and Hatefull abuſes done to them, but not Wicked, Baſe, or Ignoble minds. VVherefore, let me perſwade you for your own Honour's ſake, not to yield through the VVomens deſires; let not their tears move you, nor their intreaties perſwade you; for if

you yield, though upon the aſſurance of your Lives and Liberties, where will you wander to ſeek an Habitation? for if you could not keep your own City and Wealth, it is not likely you will get the like from other men; alas your Neighbours will ſhut their Gates and Doors againſt you, for Poverty and Misfortune hath not many Friends or Hoſts, for few are ſo Hoſpitable as to entertain either; and you will not only find Charity cold, but thoſe that have envied you in your Proſperity, will deſpiſe you in your Adverſity, and what Maſculine ſpirits can bear ſuch miſery, as Neglect, Want, and Scorn, and the Infamy of yielding Courages? Wherefore, it is better to Dye in the Defence of your own City, and be Renowned for your Valour and Conſtancy in after-ages, wherein your Lives, Acts and Deaths will be mentioned to your Honour and Renown.

An Oration for thoſe, that are ſlain in the Warrs, and brought home to be Buried.

Worthy Citizens,

YOu lament over the Corps of your Friends, ſlain in the Warrs, ſhedding your tears and breathing your ſighs on their Hearſes. 'Tis true, they are natural Showers and Zephyrus's airs of loving Affections and paſſionate Hearts; yet give me leave to tell you, you have more cauſe to Rejoyce than Grieve: Firſt, that their Death begets their

their Renowns, and is an Honour to their Memory to Dye in the Service of their Country; for all men, that have Worth and Merit, would willingly, nay, gladly Dye, to ſave their Country, or for the Honour of their Country, and all Wiſe men will gladly quit a preſent, frail and uncertain Life, to live Eternally in the memory of the preſent and future Ages, in whoſe memories their Actions live like Glorified bodies, and Purified ſouls; for thus they become from Terreſtrial to be Celeſtial. The next cauſe you have to Rejoyce, is, that their Bodies are brought home as a witneſs of their Victory, and their Deaths are their Triumphs, which are adorned and ſet out with numerous and glorious Praiſes; beſides, they have the happineſs to be inurned with their Fore-fathers, where by a natural Inſtinct or Sympathy, they may mutually intermix and perchance tranſmigrate together; and ſince they Fought Valiantly, and Died Honourably, they ſhall be buried Happily, and will be remembred Eternally, and have an everlaſting Fame, rejoyce with Muſick, Bells and Bonfires, and offer unto the Gods Oblations of Thankſgiving.

ORATI-

ORATIONS IN THE FIELD OF *WARR.*

PART II.

An Oration from a Beſieged City, ready to yield, or elſe to be taken.

I Am come here to intreat you, that are our Over-powerfull Enemies, to be our Mercifull Saviours, that though you are determined, to deſtroy our City, and poſſeſs our Goods, yet you would be pleaſed to ſpare the Lives of the Inhabitants; for what profit will it be, to deſtroy numbers of defenceleſs and powerleſs Perſons, only to ſatisfie your fury, which will be ſatisfied with Time better than with Blood? for though our blood may quench your preſent Rage, yet it may afterwards clog your Conſciences, and cauſe a ſorrowfull Repentance, which may diſturb the Peace of your Minds,

Minds, wherein your thoughts will be in a perpetual Warr: for to Kill us after our Submiſſion, and when we have made a Satisfaction for our faults, in yielding up our City and Goods without any further reſiſtance, our Deaths will be but Murders; ſo that you will blemiſh your Conqueſt, from being Noble and Generous Conquerers, to be Cruel and Inhumane Murderers; whereas the ſparing of our Lives will be acceptable to God, Nature, and Mankind, and the Trumpet of your Fame will ſound ſweetly and harmoniouſly in the Ears of After-ages, where you will get as much love and praiſes for your Clemency and Mercy, as admiration and renown for your Valours and Conducts; whereas your Cruelty will ſound ſo harſhly with ſuch diſcords, as it will beget diſlike, and ſo much hate, as to bury all your Valour and Wiſdome in Fortunes partial and unjuſt favours, aſcribing that to her, She had no right to Challenge.

A Common Souldiers Oration, to take the City by Force.

Fellow Souldiers,

WE have been long at the Siege of this City, where we have not only been obedient to our Commanders, carefull, watchfull, and laborious, as alſo Valiant in aſſaulting, regarding not our Limbs, nor Lives, but we have

patiently indured want of Victuals, and yet for all this, the Town being ready to be taken, our Commanders intend to rob us of the Spoils, which by the Law of Arms ought to be ours, as a Reward; for thoſe that Venture moſt, ought to have the Greateſt ſhares in the Conqueſt, and the Common Souldiers venturing more than the Commanders, ought to have the Spoil: For though they Direct, yet it is we that Fight, and win the Victory. Wherefore, let us not ſuffer them to make a Compoſition, but enter the Town by Force, and plunder it, otherwiſe the Commanders or rather the General alone will be the only gainer, and all the reſt loſers; and ſhall one man go away with the Wealth, when as the poor Common Souldiers are naked and almoſt ſtarved for Want? Shall our ſick and wounded friends, that cannot remove, or be removed, nor help themſelves, be left as a prey to thoſe, which they have holpen to Conquer with the loſs of their Blood and Limbs? For no doubt, but thoſe new-made Friends will be their deadly Enemies, and cut their Throats when we are gone and left them. Thus we ſhall betray our friends, and loſe our ſhares, if they make Peace and enter not the Town by aſſault: for to take a Town by Force, is a gain to the common Souldiers, but little or none to the General or great Commanders; but to take a Town by Compoſition, is a gain to the General and chief Commanders, but not to the Common Souldiers; for we ſhall lye without the Gates, whilſt they are receiv'd in Triumph,

Triumph, where they will Feaſt, whilſt we do Faſt, and will be inriched with Treaſures, but we remain in Want.

An Oration to thoſe Souldiers that are againſt an Agreement with the Citizens.

Fellow Souldiers,

LEt me tell you, that you ſpeak againſt your own Profit, when you ſpeak againſt compounding and agreeing with the Beſieged Citizens: for it is not only Human and Charitable, Generous and Noble, to ſpare the Lives of Yielding and conquered Enemies, but Profitable; for their Lives will ſerve you, and their Induſtry maintain you; wherefore it is better, to ſpare their Lives, and make Peace with them, alſo to take their Money, and ſpare their cumberſome and combuſtible Goods, which will trouble your carriage, and hinder your march; Neither can you make ſo much profit of them, as they will give you for them. And as for their City, and Lives, it were a great folly, to Kill and Deſtroy them to no purpoſe, unleſs to ſatisfie your Bloody minds, and furious Rage; for Death and Deſtruction will bring you not any Profit; but if you give them their Lives, and let their City ſtand, they will give you a conſtant and ſetled Contribution towards your maintenance, alſo they will be Surgeons, Phyſicians, and Nurſes to our ſick and wounded

Souldiers, by which means they may recover their former health and ſtrength again, and be able to do their Country more Service; but if they be left behind us, and none to take care of them, nor Men to help them, nor Houſes to lodge in, they muſt of neceſſity periſh in great miſery; and we have no reaſon to fear they will be Cruel to them, becauſe they know we ſhall Return to revenge their Cruelty: Beſides, they will be very carefull of them, and kind and helpfull to them, to keep Peace, and to Merit our favours; for Conquerers are alwayes flattered, obeyed, and ſerved with ceremony, induſtry, and fidelity, ſo long as Fortune favours them. Thus you know by what I have ſpoken, that it is the beſt for the Common Souldiers and Commanders to ſpare the City and Citizens. And now give me leave to tell you, that you are Unjuſt Judges of me, your Generals actions, and evil Cenſurers and malicious Accuſers, to accuſe my Prudence for my Souldiers, of Covetouſneſs for my ſelf, and my carefull love for my Sick and wounded Souldiers, of an inſenſible and cruel Neglect, whereas you might more truly accuſe me for uſing too much Clemency to my Mutinous and Rebellious Souldiers, wincking at their faults, and pardoning their crimes, when they ought to have been ſeverely puniſhed, by which they would have been better taught, and I obeyed: for Severe Generals make Humble, Obedient, Induſtrious, Laborious, Patient, and Couragious Souldiers, whereas a Compliant

General

General quite ſpoils them; But I have ſhewed Mercy to offenders, Love and Care to the wounded, ſick, tyred, and weary, and I have been Bountifull to the well-deſervers; all which I am forced to remember you of, becauſe you have forgotten, at leaſt are unwilling to take any notice thereof; Yet I perceive it is the nature of moſt of Mankind, eſpecially Mean births, Low fortunes, and Brute breedings, to be Ungratefull, Malicious, Revengefull, and Inhumane.

An Oration to Souldiers, after the Loſs of a Battel.

Fellow Souldiers,

I Perceive you are dejected at your ill fortune, for Fortune is a Thief, robbing ſome to give partially to others; wherefore we Souldiers, whom She buſies her ſelf moſt with, to ſhew her power and agility, ought to be ſo carefull and watchfull, as to lock and barricado out Fortunes malice, giving her no advantage, if you can poſſibly hinder her from taking any. Yet was it neither for want of Conduct or Valour, that we wonn not the Victory, but Heaven and Earth was againſt us: for the Sun, Wind and Duſt beat on our faces; for you indeavouring to get the ſide of the Wind, went againſt the Sun-beams, ſo that with the Sun-beams and the glittering Duſt, that flew up by the motion of the

Wind, we could not ſee, neither to aſſault our Enemies, nor to defend our ſelves, nay, we were ſo blinded, as to miſtake our friends for our foes, and our foes for our friends; which tempeſtuous wind, had it been before we begun to fight, we might have prevented the miſchief, it did us, ſome way or other; but the wind did riſe, when we were ſo ingaged, as we could not help our ſelves; the truth was, it blew ſo fully againſt the main part of our Battalio, and with that violent force, as it preſs'd the former ranks ſo much back, that they did diſturb the hinder ranks, and ſo diſorder'd them, till at laſt it blew them quite away; for they were forced to turn their backs and to flye for their Lives, and when that part of the Army fled, others had no hearts to ſtay; but do not miſtake ſo, as to believe, that the Divine power was againſt us, but only the Elements, and they were againſt us more by chance than malice. Wherefore take courage again, and rowſe up your dejected Spirits, and repine not for that we could not fore-ſee to avoid: for I make no doubt, but the next time we encounter our Enemies, we ſhall not only get the reputation you think you have loſt, but we ſhall add to what we formerly had, and pull down the haughty pride of our Enemies, that now ſeem to inſult on our Misfortunes.

An Oration to Souldiers in neceſſity.

My good Souldiers,

I Cannot much blame your murmuring and complaining words and ſpeeches, by reaſon our Camp is vexed and tormented with ſcarcity, ſickneſs, and inconveniences; and although we cannot tell how to mend or help our ſelves in theſe Extremities, yet it troubles our Patience, and ſomewhat alters your Natures, at leaſt divulges them more, making you Froward, Teſty, Cholerick; and froward minds, and teſty thoughts are apt to ſend forth out of the mouth lamenting words and complaining ſpeeches. Yet give me leave to tell you, it expreſſeth, you have partaken too much of your Mothers natures, which is not ſo well for Souldiers, who ſhould be no wayes Effeminate; for Women naturally are impatient, fretting, chafing and complaining without cauſe. I do not deny but you at this preſent have great cauſe, and therefore ſome reaſon for what you ſpeak: yet I hope, though you ſpeak like your Mothers, you will act like your Fathers. Wherefore give me leave to remember you of *Cæſar*'s Souldiers, for ſurely you could not chooſe but hear of them, their Fame being ſo great, and ſounding ſo loud, for their Patience, Sufferance, Hardineſs, Induſtry, Carefulneſs, Watchfulneſs, Valours and Victories, yet were they no more than men, and

I hope you are not leſs than men; But there are two ſorts of Courages, and they, as the Story ſays, had them both, as Fortitude in Suffering, and Valour in Acting, which made them ſo fortunate in overcoming, as to Conquer the moſt part of the World; and though I cannot hope you will Conquer All the World, yet I hope you will have Victory over your Enemies, ſo ſhall you be Maſters and not Slaves.

An Encouraging Oration to Fearfull Souldiers.

Fellow Souldiers, and Dear Country-men,

I Perceive by your Dejected countenances, and Drooping ſpirits, you are afraid of your Enemies; but I am more afraid of your Fears, than of the Enemies Power; for fear makes powerfull Armies powerleſs, and a Little Body with a Great Spirit is ſtronger and more vigorous than a Great Body and a Little Spirit, ſo a Little Army with Great Courages is more forcible, than a Great or Numerous Army full of Faint hearts and Cowardly fears. Wherefore conſider, there are but three wayes, the one is to Run away, but remember you cannot run from Shame or Diſgrace, though you may run from your Enemy; An other way is, you may Yield up your ſelves to the Enemy, but then you muſt yield up your Liberties with your Perſons, and become their Slaves, in which ſlavery you live

in

in Scorn, are uſed as Beaſts, and die as Cowards; The third and laſt way, which is the beſt, is to Fight your Enemy, which if you Overcome, you will have the honour of Victory, and the profit of the Spoils, and if you be Kill'd, you dye Unconquer'd; for Courage is never Overcome, nor Gallant Heroick Actions never Dye, and their Fames will be their perpetual Triumphs, which may laſt Eternally. Wherefore, my good Souldiers, fight Valiantly for Life, Victory, and Glory.

An Oration to Souldiers, that fled from their Enemies.

WHat ſhall I call you? for I cannot call you Fellow Souldiers, becauſe you have degraded your ſelves of that Honourable title, by Running away, which ſhews, you have but Effeminate Spirits or Souls, though Maſculine Bodies; Nor can I call your Dear Countrymen; for you have Unnaturaliz'd your ſelves, by Betraying your Country, with your Cowardly fears, to the power of their Enemies; Nor can I call you my good Friends, for you did forſake me in Danger, and left me to Death, had not Fortune reſcued me; So that you cannot challenge, nor I cannot give you, any other names, but baſe Cowards and Traitors, which words cannot but ſound grievouſly, ſadly, and ſcornfully to your Own, your Friends, and E-

nemies hearing: And that which will highten your Reproach, is, that you were not forced nor neceſſitated to Flye, as being Overcome, or Overpower'd; for you fled not only before you had tried your Enemies force, but when in all probability you ſhould have had the Victory, having all the advantages of your ſide, and againſt your Enemies, that could be, as Ground, Place, Wind, Sun, Form, Order, and Number of men, and yet to run away; O horrid ſhame to all Poſterity! The truth is, I am ſo out of Countenance in your behalf, and ſo Sorrowfull for you, as I cannot chooſe but Bluſh for ſhame, and Weep for grief, when I look upon you, to ſee ſo many Able and Strong, yet Heartleſs men, that have ſoiled your bright Arms with Diſgrace, inſtead of the Blood of your Enemies. Wherefore, you may now pull off your Arms, ſince you have Coats of Diſhonour to wear, and break your Swords, for the Tongues of Reproach are unſheathed againſt you, which will wound your Reputations, and kill your Renowns, and your Infamy will live in after-ages Eternally.

An Oration to Run-away Souldiers, who repent their fault.

SOrrowfull Penitents, (for ſo you ſeem by your Countenances and your Words, the one being ſad, the other full of promiſes,) I muſt

muſt confeſs, it becomes you well, for you have been great Cowards, and fearfull Run-aways, which are Faults that cannot be enough lamented, but your Actions may be amended, and ſo you may have a Pardon, and your Diſgrace taken off with ſome Valiant and Couragious exploits againſt your Enemies, where I, your General, who am one of *Mars*'s high Prieſts, ſhall guide and direct you the way; and you may relie upon me; for I am well Learned and Practiſed in the myſtery of Warr. But pray be not as a flock of Sheep, making me as a Pariſh-Prieſt, as only to Talk, and you to Run away; for then I ſhall Curſe you, inſtead of Bleſſing you; and though it be requiſite you ſhould be as meek Sheep in *Joves*'s Temple, yet you muſt be as raging Lions in *Mars*'s Field, and the Prayers you make to *Mars*, muſt be for Victory and Fame; but let me tell you, you muſt implore *Pallas*'s help, and *Fortune*'s favour; and therefore, fight Valiantly and Fiercely, and take your advantages Prudently, ſtick Cloſely, and fight Orderly, and leave the reſt to Fortune; which if you do thus, as I adviſe you, your Actions will wipe out all former Faults, and take away all your Reproach or Diſgrace ſo clean, as if they had never been, eſpecially if you have the Victory.

A Mutinous Oration to Common Souldiers, by a Common Souldier.

Fellow Souldiers,

GIve me leave to tell you, that although you have proved your Valours in the Battels you have fought, and the Aſſaults you have made, yet you have not proved your ſelves Wiſe, to leave your Native Country, and Peaceable Habitations, only to fight with Foreiners, who are as Induſtrious, Valiant, and Active to overcome and kill you, as you to overcome and kill them; and what do we fight and hazard our Lives for? not for Riches; for what we get, we are ſubject to loſe again, and ſhould we get Riches, we ſhould ſoon conſume them, having no ſetled abiding to thrive upon the Stock, or to get out uſe of the Principal, nor to have any returns by Traffick or Commerce, but thoſe ſpoils we can get, are only Cumberſome Goods, which we are forc'd to fling away in times or places of Danger, or when we make ſudden or long Marches; and albeit we could eaſily and ſafely carry them along with us, yet we ſhould make but Small Profit of them, and get Little ready Money for them, although they were not ſpoil'd in the Carriage. By this we may know, the Warrs will not Inrich us; and as for Fame, Common Souldiers are never mentioned, although they are the only Fighters, but thouſands

ſands of them, when Kill'd, are buried in Oblivions grave, and no other Burial they have: for their ſlain Bodies for the moſt part lie and rot above ground, or are devoured by Carrion-birds or Ravenous Beaſts; but the Fame or Renown is given to the General alone, ſome Under-Commanders may chance to be Slightly mentioned, but not Glorioufly famed; And if you can neither get Wealth nor Honour, in or by the Warrs, why ſhould you be Souldiers? Wherefore, let us return home, and rather be Plowmen in our Own Country, than Souldiers in a Forein Nation, rather feed with our own Labours, than ſtarve at our Generals Command, and rather chooſe to die Peaceably, than to live in the Warr, wherein is nothing to be gotten, but Scarrs and Wounds; where we may loſe our Limbs and Lives, but not make our Fortunes.

An Oration to ſtay the Souldiers from a Mutinous return from the Warrs.

Fellow Souldiers, and Dear Country-men,

THe Souldier that ſpake to perſwade you to mutiny, as to leave the Warrs diſhonorably, by his ſpeech, any man of Courage would believe he were a Coward: for no man of Courage would leave an Enemy in the Field, for that would be as bad as Running away; and will you, who have gotten Honourable Renown

by the Warrs, quit that Renown for Diſgrace? Shall the ſpeech of a Cowardly, Idle, Baſe man perſwade you more than your Reputations? can any man Live, Act, or Dye more honeſtly than in the Service of his Country? beſides, it will not only be a Diſgrace to You, and alſo a Diſgrace to your Country, to leave the Warrs, but you will indanger your Country; for no queſtion, but your Enemies will follow you at the heels, ſo that inſtead of carrying home Victory and Spoils, you will carry home Danger, and perchance Ruine, betraying your Country by Faction, Mutiny, or Cowardly fears. Thus, although you came out of your Country Souldiers, you will return Traitors. But ſhould they not Follow you, they would Scorn you, and your Friends would Deſpiſe you at your return, and what is worſe than to be Scorn'd and Deſpiſed of Enemies and Friends? when as by your Gallant actions the one would be Afraid, the other Proud of you. And let me tell you, to be a Souldier, is the nobleſt Profeſſion; for it makes Mean men as Princes, and thoſe Princes that are not Souldiers, are as Mean men; and though Fame doth not mention every particular Souldier, but generally all together, yet the memory of every particular Souldier and their particular Actions never die, as long as their Succeſſors live; for their Children mention their Fore-fathers Valiant Actions with Pride, Pleaſure, and Delight, and Glory that they deſcended from ſuch worthy Anceſtors; and as for Scarrs gotten in the Warrs,

Warrs, they are ſuch Graces and becoming Marks, as they Woo and Win a Miſtreſs, and gain her Favour, ſooner than Wealth, Title, or Beauty doth. But I hope you will neither ſhew your ſelves Cowards, nor prove your ſelves Traitors, by leaving the Warr when you ought to follow it.

A Generals Oration to his Mutinous Souldiers.

Fellow Souldiers,

I Hear you Murmur, Complain, and Speak againſt me, forgetting your Reſpects, Obedience, Duty, and Fidelity to me your General; for which I am ſorry, not for my Self, but for my Souldiers; for I am never the worſe for my Souldiers being evil; but I am ſorry, my Souldiers are not what they ought to be; and though I do not wonder at the Diſobedience of my Common Souldiers, yet I cannot but wonder at the Baſeneſs of my Officers and Under-Commanders; for though Inferiour Men have inferiour Minds, rude and wild Natures, and barbarous Manners, yet Men of quality uſually have Generous, and noble Minds, gentle Natures, and civil Manners, and of all men, Gallant Souldiers have the nobleſt Minds, and ought to have the reformedſt Manners; for though Heroick men fight in Blood to kill their Enemies, yet they will ſpill their Blood, and ſacrifize their Lives

Lives for their Friends, Country, or Country-men, as alſo for Honour, Generoſity, and Fame, and they will rather chooſe to indure all kind or manner of Torments, and to die a thouſand, nay, millions of Deaths if it could be, than to do one act of Diſhonour, or that is not fit for a man of Honour to do; Indeed Heroick and Honourable men are petty Gods, whereas other men are Beaſts, the one having Celeſtial natures, the other Terreſtrial. But by your mutinous ſpeeches, I perceive, I have not thoſe Gallant, Noble, Generous, and Valiant Souldiers, as I thought I had in this my Army, which I am ſorry for, eſpecially that there is none like my Self; for I utterly Renounce all Actions or Thoughts that ought not to be done by Worthy men, or to be inherent in Worthy men; I hate Treachery, as I hate Cowardlineſs, and I hate Cowardlineſs, as I hate Diſgrace, or Infamy, and I hate Infamy worſe than Oblivion; for Oblivion is the Hell of Meritorious and Gallant men; and as I prefer after-Memory, which is Fame, before preſent Life, which Fame is the Heaven wherein Worthy and Honourable men and actions are Glorified, and live to all Eternity, ſo would I have my Souldiers there to Live, and be Glorified; which Deſire expreſſes, that I love my Souldiers equal with my Self; and as I do prefer Honour and Fame before ſenſual Pleaſures or Life, ſo I have alwayes preferr'd my Souldiers Lives before my Own; for I never indeavoured to ſave my own Life, when my Souldiers

Lives

Lives were in Danger, but have put my Perſon in the ſame danger they were in, nay, I have ventured One more danger than they have done; for I have led them Singly to the face and front of their Enemies; neither have I been Idle, when as my Souldiers have taken pains, but to the contrary I have taken pains, when as they have been Idle; for my Perſon hath not only been imployed in Ordering, Appointing, and Directing of every particular, but I have march'd on Foot with the Infantery, whilſt the Cavallry hath Rid eaſily on Horſes, or the chief Commanders have rid laſily in their Waggons; as alſo I have taken pains in Teaching, Ordering, and Marſhalling my Souldiers, as well as time, place, and opportunity would give me leave; and my Body hath not only labour'd, but my Mind and Thoughts were alwayes and at all times buſily imployed for the affairs of the Army, and for my Souldiers Advantage, contriving the Beſt, as how to prevent the Worſt. Thus my thoughts have Labour'd for you continually, keeping me waking, whilſt you have ſlept and reſted in eaſe. Neither did I ever rob my Souldiers of their Spoils, but was pleaſed to diſtribute my Share amongſt them; nor did I ever make a Scarcity of your Victuals through my Luxury; nor have I ever brought my Souldiers into Want through my Imprudence; for whatſoever Want or Loſs you have had, it came meerly from Fortune, whoſe power the Wiſeſt and Valianteſt cannot alwaies and at all times

withſtand. But yet the Common Souldiers and Under-Commanders for the moſt part Accuſe their Generals, laying the Disfavour of Fortune to their Generals charge, although it is not in any Man's power to avoid Fortune's malice, unleſs men could Divine what would fall out againſt all Reaſon or Probability; and though Wiſe men may imagine ſuch chances, yet they will never order their Affairs, or Deſigns, or any Action againſt Reaſon, Senſe, and Probability; beſides, Foolery and Knavery cauſe loſs and miſery without Fortune's help, making more Diſorder and Confuſion, than the Wiſeſt men can rectifie. But I will not trouble you with many more Words nor Reproofs; for neither Words, Reproofs, nor Perſwaſions will do any good on a Mutinous and Rebellious Army, who hath more Strength to do Evil, than Honeſty to do Good; more Fury to mutine, than Courage to fight; more Envy to their Leaders, than Love to their own Honours. I add only this, your Baſeneſs I abhorr, your Rudeneſs I ſcorn, your Malice I deſpiſe, your Deſigns I ſlight, and your intended Cruelty I fear not.

A Commanders refuſing Speech to Mutinous Souldiers, who Depos'd their General, and would Chooſe him in his place.

Fellow Souldiers,

YOu have Forcibly againſt my will Proclamed me your General, and becauſe I ſent you word, I would not Command you, you ſent me a Threatning meſſage, that although you at firſt choſe me through your Love and Kindneſs, yet now, whereas I did ſlight your Love, you would Force me to take that Charge upon me; but let me tell you, I care not for your Favour, nor I fear not your Anger, as being neither a Knave, nor a Coward; for to be a Friend to Mutinous Souldiers, is to be a Knave, to Fear them, is to be a Coward, and to be choſen General to a Rebellious Army, is a Diſhonour; Wherefore I, preferring Honour before Life, will rather Die, than be your General. But who gave you Authority to Depoſe your General, and to make an other? Or what right have you to Take away, and Give Commiſſions? You will anſwer, by Force of Arms, or rather force of Rebels; for Arms are, or ought to be, for Juſtice, Right, Truth, or Honour, not for Injuſtice, Wrong, Injury, Falſhood, and Diſhonour; and ſtrong Arms and couragious Hearts, do not agree with mad Heads, and wild Paſſions; But you, by your Diſobedience ſeem to be Cowards;

for Valour is Obedient, nay, Valiant men will obey Unreaſonable Commands, rather than Oppoſe their Commanders, and chooſe rather to Die obedienly, than to Live diſobediently; But your Actions have ſhew'd you to be Rebellious Cowards; for which I am not only Aſham'd, that you are my Country-men, or Fellow Souldiers, but Hate you as Enemies to Honour and honeſty; and therefore, if it lay in my Power, I would Deſtroy you, as being Unworthy to Live.

A Generals Oration to his Evil-deſigning Souldiers.

Fellow Souldiers,

I Have not call'd you together, to perſwade you to Fight your Enemies, for I perceive you are turned Cowards, and Cowards are deaf to all perſwaſions of Adventures: Nor do I go about, to perſwade you to Patience, although it be the part of good Souldiers to ſuffer Patiently, as well as to fight Vigorouſly, alſo to be patient with painfull Labours; but I perceive, Patience and Induſtry, that accompany Valour, have alſo forſaken you. Nor ſhall I perſwade you to ſtick cloſe to me, as to defend my Life from the Enemies, although I have been more carefull to defend your Lives with Skill and Knowledge in Warr and Arms, than you have been to defend my Life with your Strength and Courages. And give me leave to tell you, that the Renown

you

you have gotten in the Warrs, hath been gain'd as much by my Conduct, as your Valours. Thus I neither perſwade you to Fight, to Suffer, nor to Help me in time of need; but my Deſire is to perſwade you, not to Bury the Renown you have gotten in theſe Warrs, in the Grave of Treachery, nor to caſt down your Glorious Acts from the Palace of Fame, into the Pit of Infamy, which you will do, if you put your Evil Deſigns into Acts; for I perceive well by your Secret Meetings and Gatherings in companies together without Order, and by your Whiſperings into each others Ears, as alſo by your Murmurings, Complaints, and Exclamations, you intend ſome Evil, but in what manner you will execute your Evil Deſigns, I cannot tell; I ſuppoſe it is, either that you will Deſert me, or Make Peace with the Enemy without me, on Diſhonourable terms, or that you will Betray me to the Enemy, and Deliver me into their hands; or elſe it is, that you have conſpir'd to Murder me with your own hands, either of which will be unworthy for good Souldiers to do. Wherefore I would, if I could, diſſwade you for your own ſakes, and not for mine, not to do ſuch Acts, as to cauſe Honeſt men to Hate you, Valiant men to Deſpiſe you, Wiſe men not to Truſt you, your Enemies to Scorn you, your Country to Exclame againſt you, your Acquaintance to ſhun you, your Friends to Grieve for you, your Poſterity to be Aſhamed of you, and Diſgraced by you; for when After-ages ſhall mention you,

your Poſterity, if they have any Worth or Merit, will hang down their heads for ſhame, to hear of your Evil Deeds; all which will be, if you be Mutinous Conſpirers, Traitors, or Cowards; but if neither Honour, Honeſty, Fidelity nor Love can diſſwade you from your Baſe, Treacherous, and Wicked deſigns, or that your Deſign is againſt Me, here I offer my Self to you, to diſpoſe of my Perſon and Life as you pleaſe; for I am neither aſham'd to Suffer, nor afraid to Dye, knowing I have not done any thing that a man of Honour ought not to do; and as Fear hath no power over my Mind, ſo Force hath no power over my Will, for I ſhall willingly Dye.

An Oration to Souldiers, who have Kill'd their General.

BArbarous Souldiers, or rather Cruel Murderers, you that have inhumanely Kill'd your General, your Carefull, Painfull, Prudent, Valiant, Loving and Kind General, ought to be generally Kill'd; but Death would be too great a Mercy and Happineſs for ſuch Wretches as you are, for you deſerve ſuch Torments and Afflictions, as are above all Expreſſions, and your Bloody Action hath made you appear to me ſo Horrid, that me thinks Life is Terrible, becauſe you Live, and Death is Amable, ſince our General is Dead, and Honour lives in the Grave with

with him, and Baſeneſs lives in the World with you, Devils poſſeſs your Souls in your living Bodies, when as Angels have born away his Soul from his liveleſs Corps, to be Crown'd with Everlaſting Glory. You ſhall not need to Fear your Enemies now, for ſurely they will Flye you, not for fear you ſhould Kill them, but for fear you ſhould Infect them, they fear not your Courage, but your Wickedneſs; neither ſhall you fear Oblivion, for you will be Infamous, and the very report of your Murdering act will cauſe a trembling of Limbs and chilneſs of Spirit to all the hearers, and you will not only be Scorn'd, Hated, and Curs'd, but Prayers will be offer'd againſt you, and Men will Bleſs themſelves from you, as from a Plague or Evil Spirit. Thus your Enemies will deſpiſe you, your Friends renounce you, Honeſt men exclame againſt you, men of Honour ſhun you, good Fortune forſake you, Heaven ſhut all mercy from you, your Conſcience torment you, inſomuch that you will be aſham'd to Live, and afraid to Dye.

An Oration to Souldiers, which repent the Death of their General.

PEnitent Souldiers, (for ſo you ſeem by your Tears, Sighs, Groans, and ſorrowfull Complaints,) I cannot forbid you to Weep, for your Fault requires great and many ſhowers of Tears

to

to wash away your Crime; indeed there is no other way to purge your Souls and to cleanse your Consciences from the stains of your Generals Blood, but by Penitent Tears. Wherefore let me advise you, to go to his Urn, and there humbly on your Knees lamenting your Sorrow, pray to Heaven for Pardon; then make him a Statue, and carry his Image in your Ensigns, and set his Statue under your Banner; Thus make him, that was your General, your Saint, and let his Memory be famous by your Valour, that his Enemies may know, the power of his Name is able to Destroy them, so will you make him Victorious in his Grave, and appease his Angry Ghost.

An Oration to Distressed Souldiers.

Dear Country-men,

YOu know, we are a people that have been Conquered, and made Slaves to our Enemies, which Slavery we did Patiently indure a long time, but at last we had an Impatient desire of Liberty, and had our Prudence been according to our Desires, no doubt but we should have Gain'd it, but our Over-hasty Desires have put us into a greater Misery; for now we are not only like to Lose our Liberties again, but our Lives, or to Live in worse Bondage than we did before, which we had better Dye than Indure: but since we were not so Wise for our selves to

Prevent

Prevent our Danger, as we were Juſt to our ſelves to Indeavour our Liberty, yet we muſt not leave Indeavouring our own Good, ſo long as Life laſts; Wherefore, we muſt conſider, what is beſt to be done in this Extremity. Firſt, we have of our ſelves a Great Body, though not ſo well Armed as I wiſh we were, yet ſo, as we are not left Naked to our Enemies; but though we have a great Number, yet our Enemies have a greater Number, and though we be Arm'd, yet our Enemies are Better Armed, the worſt of all is, that we are in a place of ſuch Diſadvantage, as either we muſt Starve, or Yield our ſelves, or Fight it out at all Hazards; As for Starving, it is a lingring and painfull Death, and to Yield, will be a miſerable and painfull Life, wherefore to Fight it out at all Hazards, will be beſt for us to chooſe; for Death is the End of Miſery, and Pain is not felt in a Raging or Acting Fury; and if we Reſolve, let the worſt come to the worſt, we can but Dye, and that we muſt do in time, had we no other Enemies than what are Natural, as Sickneſs and Age; and theſe Hopes we have, that Deſperate Men in Deſperate Adventures, have many times Good Fortune, and thoſe that are Deſperate, want no Courage, but they are apt to be Careleſs of Conduct; Wherefore let me adviſe you, to Liſten to Direction, and be carefull to Obey your Inſtructions; for if we ſhould Overcome our Enemies, we ſhould not only ſave our Lives, which we give for loſt, but we ſhould have our Liberties, and alſo Honour,

Power, and Wealth too, whereas our Enemies only venture their Lives to keep us in Subjection, which will cauſe them to Fight but Faintly; for where there is neither Profit, nor Honour to be gain'd, they will ſooner Run away, than Venture their Lives in the Battel, ſo that our Poverty will Defend us, and our Neceſſity help to Fight for us; Prudence ſhall Guide us, and then perchance Fortune may Favour us. Wherefore, let us Aſſault our Enemies before they Expect us, and indeavour to Overcome them before they are ready to Fight with us; for if we take them Unprepar'd, we ſhall find them without Defence, and in ſuch Diſorder, as we ſhall Deſtroy them without Hazard.

ORATI-

ORATIONS TO CITIZENS IN THE MARKET PLACE.

PART III.

An Oration to a dejected People, ruined by Warr.

Unfortunate Citizens, and Country-men,

YOu now ſeem to be as much caſt down and dejected in your Miſery, as you were puft up with Pride in your Proſperity, in which Proſperity you were ſo Confident, and ſo Careleſs of your Security, as you would neither believe your Danger, nor provide for your Safety, inſomuch that you Murmured and Mutined againſt all Aſſeſsments and Payments, although it were to keep the Kingdome in Peace, and to ſtrengthen it againſt Forein force; but now you do not Murmur at ſmall Taxes, but Mourn for

your great Loſſes, not for your Security, but your Ruine; your Vanity is vaniſhed, your Pride humbled, and Plenty and Proſperity fled from you; Where are your brave Furniſhings, your gay Adornings? your far-fetch'd Curioſities, and your curious Rarities? your Numerous Varieties, and Rich Treaſures? all Plunder'd and gone. Where are your Chargeable Buildings, your Stately Palaces, your Delightfull Theatres, your Pleaſant Bowers? all Burnt to aſhes. Where are your Races of Horſes, your Fleecy Flocks, your Lowing Herds, your Feather'd Poultry, and your full-ſtored Barns? all Ruined and gone. Where are your Rich Merchandiſes, and your Thriving Trades? all Spoiled. Where are your Wiſe Laws? all Broken; your Sporting Recreations? all Ceaſed; your Anceſtors Monuments? all Pull'd down, and your Fathers Bones and Aſhes diſperſed. Where are your Camerads, Companions, and Acquaintance? moſt of them Kill'd; where are your Beautifull Wives, Daughters, Siſters, and Miſtreſſes? the Enemy injoyes them, and your Country is Deſolate, Ruined, and Forlorn; and you that are left, are Miſerable; but what was the cauſe of your Miſery? your Pride, Envy, Factions, Luxury, Vanity, Vice, and Wickedneſs; for you would neither be Inſtructed, Adviſed, Perſwaded, nor Ruled; you Neglected the Service of the Gods, Diſobeyed the Orders of your Governours, Trampled down the Laws of the Nation, and Deſpiſed your Magiſtrates,

and

and did all what you would; which brought this Confuſion, and ſo a Deſtruction, in which Deſtruction you muſt have Patience, for Patience will Mediate and Qualifie your Miſery.

A Conforting Oration to a dejected People, ruined by Warr.

Noble Citizens, and Dear Country-men,

I Confeſs, our Condition is miſerable, and our Lives unhappy, in that we are ſo unfortunate, as to be Overcome by our Enemies, and Impoveriſhed by our Loſſes; but yet it was Uncharitable, nay, Inhumane, for the former Orator to open our Wounded thoughts, with Repetition of our Loſſes, and to rub our ſore Minds with bitter and ſalt Reproaches; for if we have Committed faults, I am ſure we have been ſufficiently Puniſhed for them, and if the Gods be Juſt, as we believe they are, our Loſs and Miſery hath made them a Satisfaction, for which I hope they are Pacified; and though we ought to Repent of our paſt Diſobedience to the Divine and National Laws, yet we have no reaſon to Repent of our paſt Lawfull Pleaſures; for who, that is Wiſe, will not make uſe of his Riches, and Liberties, whilſt he hath them? for were it not a madneſs for fear of a Dearth to Starve our ſelves in Plenty? for fear of an Enemy, to make our ſelves Slaves in Proſperity? this were as much as if we ſhould take away our own

Lives before their Natural time, becauſe we know we ſhall Dye; No, *Dear Country-men*, it is ſoon enough to quit Pleaſure, Liberty, and Life, when we can Injoy them no longer; and ſince our Fortune is bad, we muſt indeavour with Induſtry to amend it, and if we cannot, we muſt Suffer Patiently, and pleaſe our ſelves with Hopes; for Hope is a Food the Mind delights to feed on, and entertains it ſelf with Pleaſing Imaginations: and thoſe are Fools, that will trouble their Minds for that, which cannot be help'd; for ſhall we have not only Enemies without us, but alſo within us? ſhall we Torture our Minds with Grief, Sorrow, Fear, and Deſpair, for our misfortunes? No, *Dear Country-men*, let us wipe the Tears from our Eyes, and defie Fortune's malice, and when ſhe knows we regard not her Frowns, She may chance to Favour us, for ſhe is of the Femal gender, whoſe Nature is ſuch, as the more they are Neglected or Deſpiſed, the Kinder they are.

An Oration for Rebuilding a City ruined by Warrs.

UNfortunate Citizens; for ſo I may call you, having been ruined by Warrs, and ſpoiled by our Enemies; for our City is not only Burnt to the ground, and all our Goods Plunder'd, but many of our Citizens and Country-men Kill'd, and we that remain, are preparing with our Wives

Wives and Children to ſeek new Habitations and Acquaintance in Forein Countries, from which I would, if I could, diſſwade you, ſince our Enemies are Gone, and not like to Return; for though they had the Victory, and won our City, yet it was with ſuch Loſs to them, as will force them to keep Peace for a long time, not being able to make Warrs any longer; for their Valiant'ſt and moſt Experienc'd Souldiers are Kill'd, and moſt of the Flour of their Youth; beſides, they have ſpoiled and loſt many of their Horſes, and have waſted and ſpent abundance of Ammunition and Arms; all which conſidered, they have not Gain'd much by this Warr; Indeed, Warr makes more Spoil than Profit; for though we are Ruined, yet our Enemies are not much Inriched; but leaving them, let us Conſider, what is the beſt for our ſelves in theſe our Misfortunes, and to be Induſtrious to Repair our Loſſes; my Advice is, not to Separate, but to keep in an United Body together, and to Rebuild our City: for ſhall we be worſe Citizens than the Ants or Piſmires? which will Rebuild their Hill or Mount over their Heads, whenſoever it is pull'd down, either by Beaſt, Men, or Birds, and though it be often pulld down, and the Duſt diſpers'd, yet they will bring new Earth, or gather up the Relicks of the former Earth, to Rebuild, and will never leave Rebuilding ſo long as they Live; and certainly, they are very wiſe in ſo doing. The like for Men; for it is better, as the wiſeſt way, to Unite in a Common-wealth,

than

than to live Diſperſt, and to Wander about like Vagabonds, or to live with Strangers in Foreign Lands, or to be Governed by Unknown or new Laws, or to Marry with Strangers, that mix or corrupt their Generations; for thoſe Men are happieſt, that Live in their Native Countries, with their Natural Friends, are Govern'd by their Ancient Laws, Marry into their own Tribes or Natives, increaſe their own Breed, continue their own Races, uphold their own Families, and are Buried with or by their Forefathers. Wherefore, *Good Citizens*, be Induſtrious to Rebuild your City, whereby and wherein, you may be as Happy and Flouriſhing, as formerly you were; but if through a dejected Diſcontent, you leave your City in its Ruins, 'tis probable you will Live unhappy, and in Slavery all your Lives, as alſo your Poſterity after you.

An Oration for Building a Church.

Noble Citizens, and Dear Country-men,

YOu have Built many Streets of Houſes, but never a Church, which ſhews, you think more of the World, than you do of Heaven, you take more care for your Bodies, than your Souls; for you build Stately Palaces to Live in, but not a Church to Pray in, Rooms to Feaſt in, not Churches to Faſt in, to Unite in Riot, not to Unite in Religion, to Talk Extravagantly, not to Pray

Pray Piouſly, to Rejoyce in Evil, not to Rejoyce in Thankſgiving. But the Nature of Mankind is ſuch, that they Spend Fooliſhly, and Spare Fooliſhly, they will Spend to their own Hurt, and Spare to their own Hurt, they fear Evil, but never indeavour to avoid Puniſhment, they Repent what is Paſt, but never take Warning for what is to Come; As for Spending their Means, they will ſpend ſo much as to make themſelves Sick and Poor, with Surfeiting, Feaſting, Drunken Drinking, Pocky Whoring, Covetous Gaming, Vain Shews, Idle Sports, and the like; and when they Spare, they are ſo miſerable as not to allow themſelves Neceſſaries, ſo that they make themſelves Unhappy through Want, and yet have more than enough to Spend; alſo they fear Pain, and Sickneſs, but will not indeavour to Avoid either; for men Drink ſo much as they are ſure to be ſo ſick as to Vomit, and will Eat ſuch Meat, or Drink ſuch Drinks, as they are ſure to have painfull fits of the Gout after them. But it may be ſaid, that the inticing Appetite is ſo Perſwading, and Over-ruling, as they cannot Forbear; but ſome men will Drink when they are not Dry, and Eat when they are not Hungry, or have any deſire thereto, but will Drink meerly for Company, or being perſwaded by Others, or out of a Humour, and ſo for Eating; Which is ſtrange, that men ſhould be perſwaded to ſuffer and indure great pain for the ſake of idle Company, or through the perſwaſion of Fools, or out of a fooliſh or mad Humour;

mour. Likewiſe all men are loath to Dye, and yet moſt Men will Venture their Lives unneceſſarily, or for very ſmall occaſions; and all men are Afraid of Damnation, and yet they will not Indeavour Salvation, nay, they will venture Damnation for a trifle, yea, for nothing: as for Example, they will Lie, Swear, and Forſwear, when they are not Provoked or have any occaſion to Swear, Lie, and Forſwear; and for Worldly Riches, men are ſo Covetous and Greedy, as they will Extort, Cooſen, Steal, Murder, and venture Soul, Body, and Life for it, yet when they Have it, they Spend it, as if they did not Care for it, nay, as if they did Hate ſuch Riches; and not any man would willingly be Poor, yet they will ſpend their Wealth ſo Fooliſhly, as neither to have Pleaſure, Thanks, nor Fame for it. The truth is, that by mens Actions it could not be believed, that Mankind had Rational Souls; for though many men will Speak Wiſely, yet moſt Act Fooliſhly or rather Madly, ſo that mens Rational Souls Live more in their Words than in their Deeds. But if you have Rational Souls, and a Saving Belief, you ought to Build a Church, wherein you may Gather together, to Repent your Sins, to Pray for Forgiveneſs, to Promiſe Amendment, and to Reform your Lives, alſo to Hear Inſtructions, and to give good Examples to each other, and to accuſtom your ſelves to Devotion; ſo ſhall you become Holy men. Beſides, Churches ought to be Built not only for the Souls of the Living,

but

but for the Bodies of the Dead, wherein they may be inurned Decently, Humanly, and Religiously.

An Oration perſwading the Citizens, to erect a Statue in Honour of a Dead Magiſtrate.

Noble Citizens,

N. N. who is now Dead, was the Wiſeſt, Juſteſt, and Honeſteſt Magiſtrate, that a Common-wealth could Deſire or Have; and as he Served the Common-wealth Juſtly, ſo he ought to be Rewarded Honourably, for he did well Deſerve it; But his Death muſt not be an Excuſe for Ungratefulneſs, for Honours are given to the Dead, as well as to the Living; for mens Good Works Live after them, although their Bodies Dye, and Living men are Benefitted thereby; but ſhould the Benefit ceaſe with their Death, yet men ought not to Forget the Good they have Received; for thoſe are very Unthankfull, Unworthy, and Baſe men, that will not acknowledge what they Have had, but only reſpect the Preſent good; indeed ſuch men are worſe than Beaſts, and ought to live and dye like Beaſts, as to live in Slavery, and to dye in Oblivion, whereas Virtuous, Worthy, Honourable, and Noble men ought to live Free, and be Remembred after their Lives, and thoſe that have done Wiſe, or Ingenious, or Good, or

Profitable, or Valiant, or Great Works, Deeds, or Acts, ought to be remembred in the Minds of men, mentioned by the Tongues of men, and figured by the hands of Art, ſo as to Live in the Minds, Ears, and Eyes of Living men; as for their Merits to be Praiſed, their Acts Recorded, and their Bodies figured to the Life, not only Pencilled, but Carved, or caſt in Moulds, as Carved in ſtone, or caſt in Metal, that all Ages may not only hear of their Name, read of their Acts, but ſee their Figures, all which are due Rights and right Honours to the Memory of Worthy deceaſed men; Wherefore, this Worthy Deceaſed man, who was a VViſe and Juſt Magiſtrate, ought at the Common-wealth's charge to have his Statue in Stone or Metal, and to be ſet up in the moſt Publick place in the City, that every Particular Perſon may think of Him, and remember his Acts, when they ſee his Figure, which will not only be a due Honour to him that is Dead, but an Incouragement to thoſe that Live after him, to imitate and follow his Example, and that ſuch Magiſtrates and Miniſters of State, that are imployed after him, may do as he hath done, as to be Juſt, Prudent, Carefull, and Induſtrious, which the Gods grant for the ſake of the Common-wealth.

An Accuſing Oration for Refuſing the Office of a Magiſtrate, and ſo Neglecting the Service of the Common-wealth.

Noble Citizens,

I Have aſſembled you at this time, to make a Complaint againſt *D. D.* who being choſen a Magiſtrate, as believing him to be one of the Ableſt men for his Wiſdome amongſt us, and ſo Fitteſt to be imployed in the Service and Affairs of the Common-wealth, hath refuſed the Office and Imployment, chooſing rather to live Idlely, than to take Pains and Labour to do Good, for which he ought to be Puniſhed either in Body or Eſtate; for it is not only an Obſtruction to the affairs of the Common-wealth, but a Dangerous Example; for if all the Wiſeſt men ſhould refuſe the Imployment and Management of State-affairs, leaving the Government only to Fools, the Common-wealth would be quickly brought to Ruine, in which Ruine the Wiſe men would ſuffer as much as other men; Wherefore, for their Own ſakes, as well as for the ſake of their Country, they ought to imploy their Bodies and Minds in the Service of the Common-wealth, otherwiſe Fooliſh Statesmen and Magiſtrates will make ſuch Diſorder, as no particular Family or Man could live Safely, much leſs Plentifully, for Peace and Plenty would be utterly deſtroyed with Civil Warrs,

were there no Forein Enemies; whereas, Wiſe men can keep Peace, and make a Common-wealth or Kingdome Flouriſh: for it is as difficult and hard to keep a Common-wealth in Peace and Order, as it is eaſie to cauſe Warrs and Ruine, and more difficult to make Peace, when Warr is begun. Wherefore, the beſt way to keep a Common-wealth in Order, Peace, and Plenty, is, to chooſe Wiſe and Able Magiſtrates, and not to let the Wiſe men follow their own Pleaſures and Delights, but to imploy them in the Service of the Common-wealth.

An Excuſing Oration in Anſwer to the former.

Noble Citizens,

I Am come here at this time to ſpeak for my Self, and to tell you, I deſerve not to be Puniſhed either in my Eſtate or Perſon, for refuſing a Charge and Imployment, I am not Capable or fit to be imployed in; for I confeſs, I am naturally Dull and Laſie, no wayes Buſie or Active, and therefore Unfit for State-imployments; and ſince it is a Natural imperfection, I ought to be free from Puniſhment, for the fault lies in Nature, not in Me, and it would be a great Injuſtice to lay Nature's fault to My charge, and to puniſh me for that I cannot help; but perchance you will ſay, this is only an Excuſe, and I may help this

this Defect; but put the Caſe it were ſo, and I could Help it, yet I do not find in my Self ſuch a Supreme Wit, Judgement, Underſtanding, Knowledge, Contrivance, Prudence, Patience, Experience, and the like above other Men, but that there be other men far Beyond me; for though the Orator that ſpake the laſt Speech, ſaid, I am a VViſe Man, yet it is more than I know, and probable, he ſayes more than he believes; for it is the Nature of ſome men, to Praiſe other men to their Ruine, and Praiſe in ſome Caſes, and at ſome Times, and to ſome Aſſemblies, or Perſons, doth more Hurt to the Praiſed, than all the Diſpraiſes could have done, nay, ſome times Men receive a Benefit by being Diſpraiſed, where as Praiſes would utterly Ruine them. But as I ſaid, put the Caſe, I were a Wiſe man, and could Diſcharge the Office of a Magiſtrate, as a VViſe man ſhould do, yet if a Company of Fools or Knaves joyn together to oppoſe my Orders or Power, I can do little Good, nay, had I other VViſe men joyn'd in Power and Authority with me, yet we ſhould do little Good, for Fools and Knaves are too ſtrong for Honeſt and VViſe men, becauſe they are far more in Number, and ſo much Odds there is, as there are thouſands of Fools for one VViſe man; VVherefore it is Fortune, or Chance, or ſome particular Favour from the Gods, that Govern Common-wealths, and not thoſe they call VViſe men; for the VViſeſt men in the VVorld cannot keep a People in Peace, if they

be

be reſolv'd and ſet to Rebell; for when the Generality is up in Arms, it is a Folly for Particular Perſons to oppoſe them; and when the Generality will pull down Particular Perſons from their Power, Particular Perſons can not ſtand; and when the Generality will alter a particular Government, the Government muſt change; VVherefore, the only and beſt means to keep up the Common-wealth, is to Pray to the Gods for Peace, and to keep the People as much as may be to Religious Ceremonies, that they may Fear the Gods, which Fear and Devotion will make them Obey their Magiſtrates, which I wiſh, and leave them.

An Oration againſt ſome Hiſtorians, or Writers of State-affairs, or Policy.

Fellow Citizens,

VVE have ſome Men amongſt us, that ſeem to deſire to be States-men, and becauſe they are not States-men in Practice, they are States-men in Books, VVriting of State affairs; but how do they VVrite? not like VViſe, but like Learned men; not to Teach men what is Beſt to be done, but what Evil hath been done, which is a Relation of Paſt, not an Inſtruction to Future Actions. The truth is, they make an Haſh of many ſeveral Authors, taken out of ſeveral Pieces, to make up a Diſh to preſent to their Readers, in Hope they may Inrich their

their Hoſt, if not with Preferment, yet with Praiſe; But ſurely thoſe are Hungry, Half Starved Gueſts, that can Feed with a *Guſto* on ſuch Broken Meat, although Skilfully Dreſt; and theſe Cooks of Other mens Meat, which are Writers out of Other mens Works, are not only Unprofitable, but Cumberſome in the State or Common-wealth, filling our Libraries and Heads with Repetition of old Authors in new Styles, yet were they the Authors or firſt Writers of ſuch Books, as treat of State-affairs, they would do more Hurt than Good, and rather make Diviſion than Unity, Warr than Peace; for inſtead of Declaring the Policy of State, they Teach men to be Politick againſt the State; and it is to be Obſerved, that much VVriting of that Nature makes much Trouble, wherein the Pen doth more miſchief than the Sword, witneſs Controverſies, that make Atheiſm; for the more Ignorant a people are, the more Devout and Obedient they are to God and his Deputies, which are Magiſtrates; VVherefore it were very Requiſite, that all ſuch Books ſhould be Burnt, and all ſuch VVriters Silenced, or at leaſt none ſhould write of States-affairs, but thoſe the State allows or Authoriſes.

An Oration Concurring with the former.

Fellow Citizens,

I Am of the former Orators opinion, that all Books of Politicks, State-affairs, or National Hiſtories ſhould be Burnt, and none ſuffered to Write any more Books of that Nature; otherwiſe, not only every Writer, but every Reader will pretend to be States-men, which will bring an infallible Ruine to the Common-wealth, having more Politicians than Buſineſs, which will produce more Faction than Reformation. The truth is, many Politicians will be apter to Diſſolve, than agree to make Good Laws, and will ſooner cauſe a Deſtruction, than Govern a Common-wealth; for every ſeveral Politician would have a ſeveral Policy; but could or would they all Agree in their Opinions, yet if every Man were a States-man, all Particular Affairs would be laid aſide, which Particular Induſtries make up a General Commerce, Trade and Traffick in the Common-wealth: Wherefore, take the former Orators advice, for the Peace and Preſervation of this State, and ſuffer none to Write or Read any Books, but what Recreates the Mind, as Poems, what Increaſes their Stores, as Husbandry, what Reſtores Health, as Medicines, what Exerciſes the Body, as Arts, and what Improves the Underſtanding, as Sciences; all which may be allow'd without Danger; but for

Divinity

Divinity and State, let thoſe be Particular and not General, and rather be in the Breaſt or Brain of ſome, than in the Books or Studies of many, and let them continue in Tradition, but not in Print. So will the People Obey and not Diſpute, they will be Practiſers and not Preachers, and will be content to be Subjects, and not indeavour to be Soveraigns.

An Oration ſomewhat different from the former.

Fellow Citizens,

I Confeſs, it is Dangerous in a State, when as Some men think they are VViſer than really they are, but More dangerous, when as Every man thinks himſelf VViſer than his Neighbour, for thoſe thoughts make them Proud, Ambitious, and Factious, and in the end Mutinous and Rebellious, and of all Self-conceited Perſons, the Self-conceited States-men are the moſt Dangerous, and oftentimes the moſt Fooliſh; the greateſt Danger is, that there are more Fools than VViſe men, through which General defect, a Self-conceited States-man may be the Head of Fools, although but the Tail of VViſe men, and Head to Tail is Diſproportionable; but it may be that this Diſproportion may make them Unactive, by which they become leſs Dangerous; VVherefore, I am not of the former Orators opinion, as to have all ſuch Books as

treat of State-affairs Burnt, for the Burning of ſuch Books may advance their Authors Fame, but not advance the Publick Good; neither do ſuch Books Publick Hurt, by reaſon none, but ſome few Private Perſons read them, for the Generality delights not in ſuch Studies; ſo as they will partly Dye in Oblivion, eſpecially if you take no notice of them.

An Oration againſt thoſe that lay an Aſperſion upon the Retirement of Noble men.

Noble Citizens,

WE have ſome Ill-natured people amongſt us, that indeavour to turn all other mens Actions, but their own, to the worſt Senſe or Conſtruction; as for Example, ſome of our Nobles retire to their Country Habitations, for which thoſe Ill-natured or Fooliſh perſons Exclame againſt them, both in Books and Speeches, as that they Retire through Pride, Ambition, and Revenge, being Diſcontented they are not the Chief Miniſters of State, Rulers in Government, or Counſellers for Advices; alſo they would make their harmleſs Country Recreations, as Hunting, Hawking, Racing, and the like Sports, as alſo Hoſpitality, Dangerous Deſigns, which is unjuſtly Cenſured, and wickedly Wreſted, to pull out the Right and Truth, to place Falſhood, when as it may be eaſily known, that moſt of our Nobles, which Retire out of this Me-

Metropolitan City to their Country Houſes, Retire either for Pleaſure, Profit, Quiet, or Health, or all; for it is manifeſt, that in a very Great and Populous City, there is nothing but Trouble, Expenſes, Noiſe, and oftentimes Malignant Diſeaſes, all which ſome Ill-natured men and Pretending Politicians would have them ſuffer rather than to avoid. But thoſe men that are ſo Wiſe, to chooſe the Beſt, are not Afraid of a Bawling Pen or Tongue, and ſeldom Conſider or Regard what they Write or Speak, and if they do, they only give ſuch Find-faults a Pity or a Scorn. But put the Caſe, *Noble Citizens*, that ſome Noble men did Retire out of ſome juſt Diſcontent, as for Example, imagine this Kingdome or Monarchy had been in a long Civil Warr, and ſome Noble men had not only been ſo Loyal, as never to Adhere to the Rebels, but had Serv'd their Prince to the laſt of their Power, Ventured their Lives, Loſt their Eſtates, and had Indured great miſery in a long Baniſhment, and after an Agreement of Peace, and the Proof of their Honeſty and Loyalty, ſhould be Neglected or Affronted, inſtead of Reward and Favour; if theſe Forſaken and Ruined, although Honeſt Perſons, ſhould Retire from Court and City into the Country, to bewail their Misfortunes in ſolitary Groves, or to pick up their ſcattered Goods, broken Inheritance, and tattered States, or to reſtore their Half-dying Poſterity to ſome time of Life, ſhould they be Rail'd and Exclamed againſt? can Hea-

ven Bleſs a State or Kingdom, that will ſuffer ſuch Uncharitableneſs and Inhumanity? or can Nature ſuffer her moſt Noble-minded Creatures to ſtay in the preſence of Publick Affronts, Diſgraces, and Neglects, and not humbly turn their Faces from them, or Honeſtly indeavour not to Trouble thoſe, that have a deſire to Pleaſe? and if by their Wiſe Prudence, thoſe Retired Perſons can afford themſelves ſome Harmleſs Recreations to mix and temper their Over-carefull and Induſtrious Labours, they ought not to be Condemned for it; for God and Nature mixes Good and Evil, and the greateſt Grief hath ſome Refreſhment of Eaſe, and the hardeſt Labours ſome Reſt, but only theſe Find-faults are Reſtleſs, through Envy and Ambition, hoping by their Buſie Heads, Reſtleſs Pens, and Abuſive Exclamations, to riſe to Promotion and Preferment, and though they pretend to Diſcover Seditions, they are the only Authors of Factions and Seditions. Wherefore it would be very fit, *Noble Citizens*, that our Miniſters of State and Magiſtrates ſhould Silence ſuch bold Perſons, that dare Cenſure our Nobles private and particular Actions; for if they ſhould have that Liberty, they would in time Cenſure this Government and our Governours of State and Common-wealth, and who can fore-ſee, but that the Common Rout or People might take their Factions or Ill-natured or Medling Diſpoſitions for Wiſdome?

An Oration for Liberty of Conſcience.

Fellow Citizens,

IT is very probable, we ſhall fall into a Civil Warr, through the Divers Opinions in One and the ſame Religion; for what hath been the cauſe of this Haſh in Religion, but the Suffering of Theological Diſputations in Schools, Colleges, Churches, and Chambers, as alſo Books of Controverſies? all which ought not to have been Suffered, but Prohibited, by making Laws of Reſtraint; but ſince that Freedome hath been given, the Inconveniency cannot be Avoided, unleſs the Magiſtrates will give, or at leaſt not oppoſe a Free Liberty to all; for if the People of this Nation is ſo Fooliſh, or Wilfull, or Factious, or Irreligious, as not to Agree in One Opinion, and to Unite in One Religion, but will be of Divers Opinions, if not of Divers Religions, the Governours muſt Yield, or they will Conſume the Civil Government with the Fire of their Zeal; indeed they will Conſume themſelves at laſt in their own Confuſion. Wherefore, the beſt remedy to prevent their Own ruine, with the ruine of the Common-wealth, is, to let them have Liberty of Conſcience, Conditionally, that they do not meddle with Civil Government or Governours; and for Security that they Shall not, there muſt be a Law made and Inacted, that, whoſoever doth Preach, Diſ-

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pute, or Talk againſt the Government or Governours, not only in This, but of any Other Nation, ſhall be Puniſhed either with Death, Baniſhment, or Fine; alſo for the quiet and Peace of this Kingdome, there ought to be a ſtrict Law, that no Governour or Magiſtrate ſhall in any kind Infringe our Juſt Rights, our Civil or Common Laws, nor our Ancient Cuſtoms; for if the One Law ſhould be made, and not the Other, the People would be Slaves, and the Governours their Tyrants.

An Oration againſt Liberty of Conſcience.

Fellow Citizens,

I Am not of the former Orators opinion; for if you give Liberty in the Church, you muſt give Liberty in the State, and ſo let every one do what they will, which will be a Strange Government, or rather I may ſay, no Government: for if there be no Rules, their can be no Laws, and if there be no Laws, there can be no Juſtice, and if no Juſtice, no Safety, and if no Safety, no Propriety, neither of Goods, Wives, Children, nor Lives, and if there be no Propriety, there will be no Husbandry, and the Lands will lye Unmanured, alſo there will be neither Trade nor Traffick, all which will cauſe Famine, Warr, and Ruine, and ſuch a Confuſion, as the Kingdome will be like a Chaos, which the Gods keep us from.

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An Oration propoſing a Mean betwixt the two former Opinions.

Fellow Citizens,

I Am not of the two former Orators opinions, neither for an Abſolute Liberty, nor a Forced Unity, but Between both; as neither to give them ſuch Liberty, as for Several Opinions, to gather into Several Congregations, nor to force them to ſuch Ceremonies, as Agree not with their Conſciences; and if thoſe Sects or Separatiſts Diſturb not the Canon, Common, or Civil Laws, not to Diſturb their Bodies, Minds, or Eſtates: for if they Diſturb not the Publick Weal, why ſhould you Diſturb their Private Devotions? Wherefore, give them leave to follow their Several Opinions, in their Particular Families, otherwiſe if you Force them, you will make them Furious, and if you give them an Abſolute Liberty, you will make them Factious.

An Oration Reproving Vices.

Noble Citizens,

BEing a fellow *Citizen* with you, I ought not to forbear from perſwading you to Reform the Diſorders of this City, as not to Suffer

Looſe and Idle perſons to Live without Imployment, or to paſs by their Abuſes without Puniſhment; alſo to Reform the Exceſs of Vanity, Luxury, Drunkenneſs, and Adultery, of which the Chiefeſt are moſt Guilty; for the Poor and Inferiour ſort hath not Means to maintain thoſe Vices, although they indeavour to the utmoſt of their Abilities; and as they have not Means, ſo they have not that Courage or rather Impudence to Act Vices ſo Publickly, as the Richer ſort doth; for Poverty is Humble, which makes it Modeſt, when as Riches is Proud and Bold; the truth is, this City is like a Surfeited Body, full of Diſeaſes, and I fear, eaſie Remedies, which are Perſwaſions, will not Cure you, except Warrs, Plagues or Famine come amongſt you, or be Applied to you, for they may Cure ſome, although they will Kill moſt: But one thing I VVonder moſt at, that you ſend your Children to School, to be Inſtructed in Divinity and Morality, which is to Teach them to Pray and to Faſt, to be Humble and Charitable, to be Prudent and Temperate, yet at Home they have Leave and Liberty to be Vain, Idle, and Expenſive, to Feed Luxuriouſly, to Play Wantonly, and to Live Riotouſly, ſo that what good their Tutors teach them by Reading and Preaching, their Fathers corrupt them by Example and Precepts; they go forth to be Schooled, and come home to be Fooled. Wherefore, I cannot imagine, why you ſhould put your ſelves to

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that Charge, to have your Children Taught and Inſtructed to that which is Good, and yet ſuffer them to do what is Bad, unleſs you deſire to ſee whether God or the Devil be Strongeſt in them; But if you cannot Live more Soberly, Moderately, Orderly, and Honeſtly, the beſt way were to ſend your Children ſo far from you, as not to hear of you, untill you Dye, ſo that the next Generation may be Better, unleſs by Nature you leave your Sons to Inherit your Vices, as they do your Goods by Birth, and then there is no Hopes of Amendment. It is likely you will ſay, Why I ſtand here Talking to you, and Exhorting you? I anſwer, that Saint *Paul* ſayeth, *by the Fooliſhneſs of Preaching men may be Saved:* ſo I hope my Words may Work upon your Hearts, as to perſwade you, not to Spend your Wealth, to Waſt your Time, to End your Lives ſo Unprofitably, as neither to Serve your God, your Country, nor your Friends.

An Oration concerning the Forein Travels of Young Gentlemen.

Noble Citizens,

YOu think your Sons not well Bred, unleſs you ſend them to Travel into Forein Nations, to ſee and underſtand Faſhions, Cuſtoms, and Manners of the World, by which they may Learn the better to Know themſelves, and to

Judge of others; but though you ſend your Sons abroad, in Hope they will Profit by their Travels, yet you are for the moſt part Deceived in your Hopes and Expectations: for our Young men in this Age get nothing by their Travels, but Vanity and Vice, which makes them Fools; for they gain not any Profitable Underſtanding, or Knowledge, to make them Wiſe men; the truth is, they go forth of their Own Country, Civil Men, but return Brute Beaſts, as Apes, Goats, and Swine, and ſome few return Foxes, ſo that their Travels Metamorphoſe them from Men to Beaſts; and as for their Learning of ſeveral Languages, give me leave to tell you, that they Learn more Words than Wit, which makes them ſpeak Much, but not Well. But to come to the Drift of my Speech, ſince our Travelling Gallants bring home only Vanity and Vice, as more Prodigality than Frugality, more Luxury than Temperance, more Diſeaſes than Health, more Extravagancy than Diſcretion, more Folly than Experience, and more Vice than Vertue, it were better they ſhould ſtay at Home, than Travel as they do; for their Travels are not only Unprofitable to Themſelves, and their Country, but Deſtructive; for their Vices and Vanity, doth not only Corrupt their own Natures and civil Manners, and waſt their Bodies and Eſtates, but it Corrupts all good Government in the Weal Publick; for which Reaſon, I think it moſt requiſite and fit, that none ſhould

Travel

Travel without Leave of the State or Publick Counſel, and at their Return ſhould be Accountable to the State and Publick Counſel of their Travels, and the Advantages they have made. Thus their Travels would be Profitable both to Themſelves, and to their Country; for they would be as a Nurſery and School to breed up Youth to be Wiſe men.

An Oration concerning Playes, and Players.

Noble Citizens,

HEre is a Company of Players, which are for Pleaſure and Paſtime to thoſe that have Nothing to do, and Money to Spend; but give me leave to tell you, you Miſ-ſpend your Time, and alſo your Money, unleſs the Players were better Actors, and their Playes better Playes; for as their Playes have no VVit in them, ſo the Actors have no Grace, nor Becoming Behaviour in their Actions; for what is Conſtraint, is Miſbecoming, as being not Natural, and whatſoever is Unnatural, is Deformed: but pray, Miſtake me not, as believing, I am an Enemy to Playes or Players, for I am an Enemy only to Fooliſh Playes, and Ill Actors, but for Good Playes well Acted, I am ſo far from being an Enemy to them, as I think there is nothing ſo Profitable for Youth, both to Increaſe their Underſtan-

ding, and to Faſhion their Behaviour; and for thoſe that have Spare time, they cannot paſs it more Pleaſingly; therefore let me Adviſe you, that are Magiſtrates of this City, to ſet up a Company of Players at the Common charge, and to Maintain ſome Excellent Poet, to make Good Playes, and certainly you will be no Loſers in ſo doing, but Gainers, being the Beſt, and Readieſt way of Education for your Children: for the Poet will inform them both of the World, and the Natures and Humours of Mankind, an Eaſier and Delightfuller way, than the School-men; and the Actors will ſhew them to Behave themſelves more Gracefully and Becomingly, than their Dancing-Maſters. Thus they will Learn more both for their Bodies and Minds of the Poet and Players, than of their Tutors and Governours, or by Studying or Travelling, which is Expenſive, Laborious, and Dangerous, whereas the other is Eaſie, Delightfull, Safe, and Profitable. Alſo one thing more I muſt adviſe you, that you provide a Practick Judicious man, to Inſtruct the Players to Act well; for as they muſt have a Poet, to make their Playes, ſo they muſt have a Tutor to teach them to Act thoſe Playes, unleſs the Poet will take the pains to teach them himſelf, as to Humour the Paſſions, and to Expreſs the Humours Naturally, and not to Act after the French Faſhion, with High ſtrained Voices, Conſtrained Motions, Violent Actions, and

ſuch

ſuch Tranſportation, as is neither Gracefull, Becoming, nor Natural; but they muſt make Love Soberly, Implore Favour Humbly, Complain Seriouſly, Lament Sadly, and not Affectedly, Fantaſtically, Conſtraintly, Ragingly, Furiouſly, and the like; all which in my Opinion they do Senſeleſly, Fooliſhly, and Madly; for all Feignings muſt be done as Naturally as may be, that they may ſeem as Real Truths.

SEVE-

SEVERAL CAUSES PLEADED IN SEVERAL COURTS OF JUDICATURE.

PART IV.

Accuſing and Pleading at the Barr before the Judges, for and againſt a Woman that hath Kill'd her Husband.

Moſt Reverend Judges,

The Plaintiff. THis Woman, who is Accuſed, not only for Killing a Man, but her Husband, we have for this Grievous and Horrid Fact brought before your Honours, to be Judged according to the Laws, delivering her to your Juſtice and Judgement.

Defendant. *Moſt Reverend, and Juſt Judges,* 'Tis true, that this Unhappy Woman hath unfortunately Kill'd her Husband, but Heaven knows, it was Againſt her Will, and as I may ſay Againſt her Know-

Knowledge: for her Husband and She being Lovingly together, not Miſtruſting any Danger, on a ſudden came a Man, who as it ſeems, was her Husbands Enemy, for he aſſaulted her Husband with a drawn Sword; this Woman ſeeing her Husband in Danger, as being Unarmed and Defenceleſs, was ſo afrighted as ſhe knew not what ſhe did; Wherefore, ſhe having got a Dagger, which lay in the Room they were in, and thinking to thruſt it into her Husbands Enemy, Unawares thruſt it into her Husbands Body, wherewith he fell down, and immediately Died, which when ſhe ſaw and perceived the miſtake, ſhe was as Diſtracted, and at laſt fell into a Trance, but being Recovered out of that faint Fit, ſhe hath ſince remain'd a moſt Sorrowfull and Lamenting Widdow; I Expreſs her Sorrow, to prove her Innocence from all Evil Conſtructions; for the Death of her Husband was not Deſigned or Intended by her, but by Fate and Fortune; and it is the Duty of a Loving Wife, to defend her Husbands Honour, Perſon, and Life, with all her Indeavours, and if the ſucceſs of her Honeſt, Loyal, and Loving indeavours falls out unfortunately, She ought not to be Puniſhed for her Misfortune; for Misfortune is no Crime, but rather to be Pitied and Comforted, neither can Juſtice make Misfortune a Law to Condemn to Dye; and ſhall Duty and Loyalty be made Traitors? ſhall Honeſt Love be Puniſhed with Torments and Death? No, *Moſt Reverend Judges*, Love and Loyalty ought to

be Honoured with Praiſe and Reſpect, and not with Torments and Death, and the Death of this VVomans Husband was cauſed by a maſkered Fear, proceeding from an Extraordinary Love. Thus his Death was a Chance, not an Intended Murder.

Plaintiff. *Moſt Reverend Judges*, there can be no VVitneſs of the Intention, but her own Knowledge and Conſcience, which are Inviſible and not Proveable, and therefore Inſufficient to Acquit Her; but that which is a Sufficient VVitneſs againſt her Intention, and may lawfully Condemn her, is her indeavour to Reſiſt the Judgement and Sentence of Death; for all Good, Loyal, and Loving VVives ought, nay, deſire to Live and Dye with their Husbands, when as they be free from all Suſpect, wherefore much more ought they to accompany their Husbands in Death, who are liable to be Judged and Condemned for Treaſon and Murder; for as it is Unlawfull and Irreligious for to Act her own Death, ſo it is Diſhonourable and Impious to Indeavour to reſiſt the Judgement of Death by Lawfull Authority, Pleading by her Lawyers moſt ſhamefully for Life.

Defendant. *Moſt Reverend Judges*, It is not that ſhe Deſires to Live, but not to Dye Infamouſly, as to Dye as a Murderer of her Husband; for though her Husband was Kill'd by her Hand, yet he was not Kill'd by her Intention, but by Chance, which misfortune makes her Life a Torment to her, for being ſo unhappy as Unwittingly to

Deſtroy

Deſtroy him, which her Life did moſt Delight with; but yet ſhe would, if ſhe could, rather Live Miſerably, than Dye Diſhonourably; for in her Diſhonourable Death, both She and her Husband doth doubly Dye.

Moſt Reverend Judges, It were better Two Perſons ſhould Dye Four times over, than ſuch a Crime ſhould be Once Pardoned; for the Example will be more Dangerous, than to have an Innocent Condemned would be Grievous: But it is moſt probable, She is Guilty. *Plaintiff.*

A Cauſe of Adultery Pleaded at the Barr before Judges.

Moſt Reverend Judges,

HEre is a Man and a Woman, that were Taken in Adultery, and brought hither to be Judged, that they may Suffer according to the Law, which is Death. *Plaintiff.*

Moſt Reverend Judges, This Adultereſs, and Adulterer, (for ſo in truth they are) although the Woman is aſhamed to confeſs in Words, only in ſilent Tears, yet the man confeſſeth his fault publickly, and asks pardon, only he ſays, it is a Natural fault: for the deſire of Procreation is Born and Bred in all Nature's Animal Creatures; it is an Original Appetite, but whether it be an Original Sin, he ſays, he doth not know; yet if it be, it may more juſtly be Pardoned, than Gluttony, which was the *Defendant.*

cauſe of Mans Fall, witneſs *Eve*, and the forbidden Fruit; and that Damnable Sin, Gluttony, that deſtroyes many Lives through Surfeits, the Law takes no notice of, but Procreation that begets and makes Life, is Puniſh'd by the Law, which ſeems ſtrange to Reaſon, that Curſed Gluttony ſhould be Advanced, and Loving Adultery Hang'd. Indeed, it is a great Injuſtice, at leaſt a grievous Law; and ſurely our Forefathers, that made that Law, were Defective either in Bodies or Minds, or at leaſt in Judgement; and though I confeſs it is not fit, we ſhould break or diſſolve thoſe Laws, howſoever Erroneous they are, that our Predeceſſors made; yet we, their Poſterities and Succeſſors may Sweeten or Qualifie the Extreme Rigor of their Laws, as in this Caſe of Adultery, to Puniſh the Bodies, but to Spare their Lives; or to Fine their Eſtates, and Spare their Bodies; for if the Rigor of the Law ſhould be put in Execution in all Caſes, and to all Perſons, there would no man be Free, either in his Eſtate, Perſon, or Life; but howſoever, this Male-offender, my Client, ſayes, that if he muſt Dye, yet he ſhall not Dye Baſely or Diſhonourably, by reaſon he ſhall Dye Loves Martyr; As for the Femal offender, She ſayes, that ſhe was ſeduced by Nature, as *Eve* by the Devil, and Women being of Soft and Tender Diſpoſitions, do eaſily yield to an Inticing Appetite; beſides, men being Eloquent in Perſwading, Prevalent in Flattering, Free in Proteſting, and Earneſt in Vows

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and Promiſes, all which hath ſuch force with Females, who are Credulous and Believing Creatures, as ſhe had no Power to deny him his Deſire. But both theſe Lovers deſire theſe Moſt Noble and Juſt Judges to Conſider, their Crime is not cauſed through Spite, Envy, Malice, Revenge, Scorn, Pride, Hate, or the like Sins, but through Love, Kindneſs, Friendſhip, Charity, Generoſity, Humility, and ſuch like Vertues, which cauſed this Crime, namely Adultery, ſo that it is the only Sin, that is Built upon Vertues: beſides, this Sin, namely Adultery, hath a Well-pleaſed Countenance, a Courtly Behaviour, and an Eloquent Speech, which is the cauſe, moſt Men and Women are in Love with this Sin, the Gods forgive them for it; for this Sin doth not appear with Terrible and Horrid Aſpect as Murder, as to cauſe the very Soul as much as the Senſes to be Maskered with Fear; nor it doth not appear of ſo Foul an Aſpect as Gluttony and Drunkenneſs, as to cauſe Hate or Averſion, but it hath ſo Amiable an Aſpect as to cauſe Love, and ſo Fruitfull an Effect as to cauſe Life and Living Creatures. They implore Mercy, and beg your Favourable Sentence, and ſince it is a Natural effect for Males and Females to be Adulterers, at leaſt Lovers, you may as ſoon deſtroy all Animal Creatures as this Sin, if it be one; and if there be ſome Men and Women purely chaſt, thoſe are of Divine Compoſitions, and not Perfect Naturals, their Souls and Bodies having more of the Purity of the Gods, than the

groſs Corporality of Nature; but theſe two Offendants confeſs, they have proved themſelves Nature's Creatures, and the Woman ſays ſhe is *Eve*'s Daughter, but if you will Spare her Life, ſhe hopes to be as great a Saint as *Mary Magdalen*; for ſhe will beg Pardon by Repentance, and waſh out her Sin with her Tears.

Plaintiff. *Moſt Reverend Judges*, This Pleader ought to be Condemned, not only for a Corrupt Lawyer, but a Wicked Man, and may very well be believed to be Guilty of the ſame Crime, he Pleads ſo well for; for if he were not Guilty of the Crime, he would not Plead for a Pardon.

Defendant. *Moſt Reverend Judges*, I am no more Guilty of the Sin, than the Interceding Saints in Heaven for Sinners on Earth; but if the Pleader ſhould be Condemned for the Cauſe of his Client, neither Truth would be Heard, nor Right Decided, ſo that all Juſtice would be Overthrown with Malicious Accuſers, and Falſe Witneſſes. But howſoever, *Moſt Reverend Judges*, I am not to Decide the Cauſe, though I Plead in the behalf of my Clients, and it is the Profeſſion of a Lawyer, to ſpeak for his Clients, and not Againſt them, whatſoever their Cauſe be; for this is the part of their Oppoſites, and I am not to fling the firſt Stone.

Plaintiff. *Moſt Reverend Judges*, Howſoever he be Affected, whether evil or not, yet the Cauſe he Pleads, is a Wicked Cauſe, and the Offenders ought

ought to be ſeverely Puniſhed, according to the Puniſhing Laws for ſuch Offences and Offenders; and if Adultery ſhould be ſuffered, Propriety and the Right of Inheritance would be loſt in the Obſcurity of hidden Adultery, or in the Uncertainty of the Right Children or Fathers.

A Cauſe Pleaded at the Barr before Judges, concerning Theft.

Moſt Reverend, and Juſt Judges,

HEre is a man, which is Accuſed for Stealing privately, and Robbing openly, againſt all Law and Right, the Goods of his Neighbours, for which we have brought him before your Honours, appealing to the Laws for ſatisfaction of the Injuries, Wrongs, and Loſſes, leaving him to your Juſtice and Judgement. *Plaintiff.*

Moſt Reverend Judges, I am come here to Plead for this poor man, my Client, who is Accuſed for Stealing, which is a ſilent obſcure way of taking the Goods of other men, for his own uſe; alſo this Poor man, (for ſo I may ſay he is, having nothing of his own to Live on, but what he is Neceſſitated to take from other men) is accuſed for Robbery, which is to take away the Goods of other men in a Viſible way and Forcible manner; All which he confeſſeth, as that the Accuſation againſt him is true; for he did both Steal and Rob for his own Livelihood, and *Defendant.*

Mainte-

Maintenance of his Old Parents, which are Paſt Labouring, and for his Young Children, that are not Able to help themſelves, and for his Weak, Sick Wife, that Labours in Child Birth; For which he appeals to Nature, who made all things in Common, She made not ſome men to be Rich, and other men Poor, ſome to Surfeit with over-much Plenty, and others to be Starved for Want: for when ſhe made the World and the Creatures in it, She did not divide the Earth, nor the reſt of the Elements, but gave the uſe generally amongſt them all. But when Government and Laws were deviſed by ſome Uſurping Men, who were the greateſt Thieves and Robbers, (for they Robbed the reſt of Mankind of their Natural Liberties and Inheritances, which is to be Equal Poſſeſſors of the World;) theſe Grand and Original Thieves and Robbers, which are call'd Moral Philoſophers, or Common-wealth makers, were not only Thieves and Tyrants to the Generality of Mankind, but they were Rebels againſt Nature, Impriſoning Nature within the Jail of Reſtraint, Keeping her to the ſpare Diet of Temperance, Binding her with Laws, and Inſlaving her with Propriety, whereas all is in Common with Nature. Wherefore, being againſt Nature's Laws for any man to Poſſeſs more of the World or the Goods of the World than an other man, thoſe that have more Wealth or Power than other men, ought to be Puniſhed as Uſurpers and Robbers, and not thoſe that are Poor and Powerleſs. Therefore, if you

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be Juſt Judges of Nature, and not of Art, Judges for Right, and not for Wrong, if you be Judges of the moſt Ancient Laws, and not Uſurping Tyrants, you will not only quit this Poor man, and ſet him free from his Accuſers, which are His and ſuch Poor men's Abuſers, but you will cauſe his Accuſers, who are Rich, to Divide their Wealth Equally with Him and all his Family; for which Judgement you will gain Natures favour, which is the Empreſs of Mankind, Her Government is the Ancienteſt, Nobleſt, Generouſeſt, Heroickeſt, and Royaleſt, and her Laws are not only the Ancienteſt, (for there are no Records before Nature's Laws, ſo that they are the Fundamental Laws of the Univerſe, and the moſt Common Laws extending to all Creatures,) but they are the Wiſeſt Laws, and yet the Freeſt; alſo Nature is the moſt Juſteſt Judge, both for Rewards and Puniſhments; for She Rewards her Creatures, that Obſerve her Laws as they ought to do, with Delight and Pleaſure, but thoſe that Break or abuſe her Laws, as in deſtroying their fellow Creatures by untimely Deaths, or unnatural Torments, or do Riot and oppreſs her with Exceſs, She Puniſhes them with Grief, Pains, and Sickneſſes, and if you will avoid the Puniſhment of Remorſe, Grief, and Repentance, Save this Poor neceſſitated man from Violence, and the Cruelty of theſe Inhuman, Unnatural, Deſtroying Laws.

Moſt Reverend Judges, This man, who is Nature's Lawyer and Pleader, ought to be Ba- *Plaintiff.*

niſh'd from this Place, and his Profeſſion of Pleading out of all Civileſt Governments; for he Talks he knows not what of Nature's Laws, whereas there is no Law in Nature, for Nature is Lawleſs, and hath made all her Creatures ſo, as to be Wild and Ravenous, to be Unſatiable and Injurious, to be Unjuſt, Cruel, Deſtructive, and ſo Diſorderous, that, if it were not for Civil Government, Ordained from an Higher Power, as from the Creator of Nature her ſelf, all her Works would be in a Confuſion, and ſo their own Deſtruction. But man is not all of Nature's Work, but only in his Outward Frame, having an Inward Celeſtial and Divine Compoſition, and a Supreme Power given him by the Gods to Rule and Govern Nature; So that if your Honours ſubmit to the Plea of this Babler, you will make the Rulers and Governours of Nature, the Slaves of Nature; Wherefore, if you be Celeſtial and not Natural Judges, and will give Divine Judgement, and not Judge according to Brutal Senſes, you will Condemn this Notorious Thief and Wild Robber to the Gallows, that his Life may be the Satisfaction for the Wrongs, and his Death an Example for a Warning to Prevent the like Crimes.

A Cauſe Pleaded before Judges betwixt two Baſtards.

Moſt Reverend Judges,

THere be Two Laws in this Kingdom, which ſeem to be very Unjuſt; the One is, that if a VVoman be Got with Child by One Man, and Marries an Other before her Child is Born, that Child muſt Inherit her Husbands Eſtate, if it be a Son, ſo that One mans Son comes to be an Other mans Heir by the Law. The Other is, that if a man Begets a Son before Marriage, and he Marries not the VVoman till After his Son is Born, and though the Marriage cancels the Fault of Adultery, and is an Attonement for the Sin or Crime, both to God and the Law, yet the Innocent Child, that was in No Fault, is put by the Inheritance by the Law; indeed, the Son ſo Born, Inherits only the Diſgrace of a Baſtard, but not his Fathers Eſtate; and thus if the VVoman be Incontinent, a mans Own begotten Son ſhall not Inherit, and an Other mans Baſtard be his Heir. The ſame Caſe is brought to be Pleaded before your Honours, for two Sons of One VVoman, but not of One Father, the Eldeſt being her Husbands, Begotten and Born before Marriage, the other Begotten by an Other man, but Born a moneth after her Marriage with the firſt Sons Father. The Son born after Marriage claims his Mothers Husbands Eſtate as Inheri-

Plaintiff.

tance by Law, the Other claims the Eſtate as a Natural Right.

Defendant. *Moſt Reverend Judges*, The Son born to Inherit, claims the Eſtate by the Right of Birth, and hopes your Honours will not ſuffer his Birth-right to be taken from him.

Plaintiff. *Moſt Reverend Judges*, The Right Begotten Son doth not Challenge his Fathers Eſtate, as his Right by Birth, but as his Right by Gift; for his Father by Deed gave him that which the Law took from him; for his Eſtate being not Intail'd, he might Give it to whom he would, and he could not Give it more Juſtly, Honeſtly, and Lovingly, than to his Own Son; but had he not a Child of his Own to have given it to, yet ſurely he would never have Left it, if he had Power to Diſpoſe of it, to a Son of his Inconſtant Wife, or Friend, which bore him to his Shame and Diſhonour; but the Caſe is ſo clear for his true-Begotten Son, as it needs no more Pleading.

A Cauſe Pleaded before the Judges between an Husband and his Wife.

Moſt Reverend Judges,

Plaintiff. HEre is a Woman Born of good Parents, Brought a great Portion, and makes a chaſt Wife, yet her Husband is ſo Unkind, and ſo Cruel, as he doth not only Beat her often, but ſo Grievouſly and Sorely, as ſhe is weary of her Life,

Life, and therefore ſhe beſeeches your Honours to take ſo much Commiſeration of her Cauſe, as to Bind her Husband to a good Behaviour, or to Grant her a Bill of Divorce, and ſome Allowance from him, that ſhe may Live Abſent in Peace.

Moſt Reverend Judges, A Husbands Anger, nor yet his Corrections, is not a ſufficient Plea for a Wife to Part from her Husband; for a Woman when ſhe Marries, makes a Promiſe before God and his Divine Miniſter in the Sacred Temple, that ſhe takes her Husband to Have and to Hold, for Better for Worſe, and that ſhe will be Dutifull and Obedient, as alſo Conſtant to him ſo long as Life laſts, and ſo plights her troth; Wherefore, it is againſt the Laws of God and his Church, to ſue for a Divorce; alſo it is againſt her Duty to Complain; Wherefore, ſhe ought by the Laws of God, and conſequently by all Other Laws, to ſuffer Patiently, did ſhe give her Husband No cauſe to uſe her ſo Severely. *Defendant.*

Moſt Reverend Judges, A Wife is not bound by any Laws but Religion, to Hazard her Life, and ſhe fears he will Kill her in his Fury, and therefore for the Safety of her Life, ſhe deſires your Honours will quit her of the Danger. *Plaintiff.*

Moſt Reverend Judges, A Wife is bound both by the Law of Nature, and God, to Hazard her Life, not only for her Husbands Safety, Honour, and Pleaſure, but for his Humour; for a Wife is bound to Leave her Parents, Country, *Defendant.*

and what elſe ſoever, to go with her Husband, whereſoever he goes, and will have her go with him, were it on the Dangerous Seas, or into Barren Deſerts, or Perpetual Baniſhments, or Bloody VVarrs, beſides Child-birth; all which is more Dangerous and Painfull than blows; but howſoever, it is as Lawfull for an Husband to Govern, Rule, and Correct his VVife, as for Parents to Rule, Govern, and Correct their Children, or for Maſters to Rule, Govern, and Correct their Servants or Slaves.

Plaintiff. But Parents ought not Strike or Cruelly uſe their Children, nor Maſters their Servants or Slaves, without Faults committed.

Defendant. Parents, Maſters, and Husbands in the Caſe of Ruling, Governing, Correcting, Puniſhing or uſing their Children, Servants, Slaves, and VVives, ought to be their Own Judges, and no other. But, *Moſt Reverend Judges*, ſhe is not free from Fault, for though ſhe be Chaſt, yet ſhe is a Scold, ſhe gives her Husband more unkind VVords, than he gives her unkind Blows, and her Tongue provokes his Hand to ſtrike her; but as ſhe is Laviſh of her VVords, ſo ſhe is of his Eſtate, not ſo much with what ſhe Spends, as with that ſhe Spoils, and though he can keep her from the One, he cannot hinder her from the Other; for ſhe is not only Unhuſwifely, and Careleſs of the main Stock, but ſhe Breaks, Rends, and Spoils all his Goods out of a Malicious Revenge, and Evil Nature; Yet howſoever, were ſhe the Beſt VVife that could be, and he

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the Worſt Husband, the Law hath no Power to Mend him, and Help her, for the Law ought not to intermeddle in their Quarrel, as having no more Power to take away the Prerogative of a Husband, than the Prerogative of Parents and Maſters; for whenſoever the Law takes the part of a Servant againſt his Maſter, a Subject againſt his Prince, a Child againſt his Parents, or a Wife againſt her Husband, the Law doth unjuſtly Uſurp on their Rights and Privileges, which Rights and Privileges they receiv'd from Nature, God and Morality.

A Widdows Cauſe Pleaded before Judges in the Court of Equity.

Moſt Reverend Judges,

HEre is a Poor Widdow of a Rich Husband, who in his Life-time did allow her Little, and at his Death left her Leſs; for he only left her a ſmall Annuity during her Life, which is ſo Small, as cannot Maintain her, neither Like his Widdow, nor indeed in any Decent Faſhion; for ſhe having no Joynture, he to Bar her of her Widdows ſhare, gave her this ſmall Annuity, knowing that otherwiſe ſhe ſhould have had the Third part of his Eſtate during Life, but he by a Deed and Gift of a Little hath caſt out her Claim from the Common Law, wherefore ſhe doth Appeal to this Court of Equity and Conſcience, hoping to have Juſtice accordingly. *Plaintiff.*

Moſt

Defendant. *Moſt Reverend Judges*, There is no Reaſon, Equity, nor Conſcience, that the VViddow ſhould carry away During her Life ſo Great a Part of her Husbands Eſtate, as to Impoveriſh his Children, and Ruine his Family; beſides, it hinders the Paying of Debts, and there be very few Families, that have not Debts as well as Children, which Creditors ought to be Paid as well, as Children to have Portions: and were there no Debts, yet many Childrens Portions, although but Small, would ſhrink a Great Eſtate almoſt into Nothing; but if a VViddow carries out the Third Part, there will be little left for after Poſterity, when every Child hath had their Portion, indeed ſo Little, as after Poſterity will have Nothing to Live on, nor to be Bred up with, which is the Cauſe there are ſo many Noble, Honourable, and Right VVorſhipfull Beggers; nay, it makes them not only Beggers, but Baſe and VVicked, for having not Means according to their Births, nor Minds according to their Means, Deſpiſing their Fortunes, they take Deſperate Courſes, or elſe their Minds are ſo Dejected, as they Degenerate from their Births, and do Baſe Actions.

Plaintiff. *Moſt Reverend Judges*, It is againſt Conſcience and Equity, that the Mother, that Bred and Bore her Children, with Fear, Sorrow, Pain, and Danger of her Life, ſhould be left Poorer than the Children that were Born from her.

Defendant. *Moſt Reverend Judges*, It is againſt all Reaſon, Equity, and Conſcience, that Parents ſhould

ſhould Get and Bring forth Children, and not Provide for thoſe Children; for if they give them no Means to Live, as neither by Education to Get Means, nor ſome Allowance or Means to Live, their Children will have Small Reaſon to Thank their Parents, or Natural Affection to be Dutifull to them, for giving them a Miſerable Life, which Deſerves no Thanks, nor can Challenge a Duty; for as Children are Bound by the Laws of Nature to Aſſiſt their Parents, ſo Parents are Bound by the Laws of Nature, to Provide for their Childrens Subſiſtence, and when the Bonds are Broken of one Part, the other Part is Free. But, *Moſt Reverend Judges*, I do not Plead againſt the Mothers or Wife's Livelihood; for it is not, that Mothers and Wives ought not to be Provided for, for a Man ought to be a Kind Husband, as well as a Loving Father, but a Wife ought not to be the Ruine either of her Own, or her Husbands Children, and if ſhe be a Natural Mother, ſhe ought to Spare for her Children, and not to Spend what her Children ſhould have, but moſt Women do not only Spend what their Children ſhould have, but Give it away to a Second Husband, to the Ruine of the Firſt Husbands Children and Family; for this Reaſon, Wiſe men that are Husbands, not knowing what their Wives will do, when they are Dead, leave them as Little as they can, Securing their own Eſtates and Familes as much as they poſſibly can from the Spoils and Ruins, which Strangers, as

Second Husbands make; for it were more Conſcionable not to leave a Wife any Maintenance, than Too much, and better, One ſhould Suffer, than Many Periſh, at leaſt it is better that a Widdow ſhould live Poorly all her Life, than that an Honourable Family ſhould be Poor to all Succeſſion: Wherefore, this Widdow in Conſcience ought to have no more out of her Dead Husbands Eſtate, than what he hath Left her, which is enough for Neceſſity, though not for Vanity, enough to Live a Solitary Widdow, as ſhe ought to do, although not enough to Inrich a Second Husband, which a hundred to one, but ſhe would do, if ſhe had it; but her Husband was a Wiſe Man, a Carefull Father, and a Prudent Husband in not giving his VVife the Liberty to play the Fool.

A Cauſe Pleaded before Judges betwixt a Maſter and his Servant.

Moſt Reverend Judges,

Plaintiff. HEre is a Poor Servant, which Served his Maſter Honeſtly, and his Maſter hath turn'd him out of his Service without his VVages, which are due unto him by Right of Bargain and Agreement made betwixt them, which Bargain and Agreement he hath broken, and unjuſtly Detains his VVages.

Defendant. *Moſt Reverend Judges*, This Servant Accuſes his Maſter Falſly, and Challenges that which he

he ought not to have, as ſo much for his Wages, for the Bargain was, that his Maſter would give him ſo much Wages to do ſo much Work, he did not Hire him to be Idle, ſo that a Maſter is not bound to keep a Laſie Servant, nor to Pay him his Wages, unleſs he had Done the Work he was Hired to do, and not only to Do it, but to do according to his Maſters Will and Good Liking.

Moſt Reverend Judges, If a Maſters finding Fault ſhall be ſufficient to Barr a Servant of his Wages, no Servants could Live by their Labours, for Maſters would find Faults a purpoſe to Save their Hire. *Plaintiff.*

Moſt Reverend Judges, If Servants ſhould live Idlely, or Diſorderly, or Diſobediently, or make Waſt and Spoil of their Maſters Goods and Eſtate, and be maintain'd with Meat, Drink, Lodging, and Wages, their Maſters would become Poorer than their Servants, and Live in more Subjection, rather than ſo, the Maſters would Serve themſelves, and keep no Servants; for ſurely, men will rather be their Own Servants, than to be Servants, or rather Slaves to their Servants, ſo that Servants would not only want Wages, but Food, and Starve for want; for if they gain Nothing by their Labour, and have no Means of their Own, they muſt upon neceſſity Periſh; and for Examples ſake, as well as Juſtice, this Servant ought not to be Paid his Wages, for he doth not Deſerve it, and therefore 'tis not his Right nor Due to Have it. *Defendant.*

Two Lawyers Plead before Judges, a Cauſe betwixt a Father and his Son.

Moſt Reverend Judges,

Plaintiff againſt the Father. HEre is the Son which ought to be his Fathers Heir, whom for Marrying againſt his Fathers Conſent, his Father hath Diſ-inherited, which is againſt all Law or Right, both of God, Nature, and Man.

Defendant. *Moſt Reverend Judges*, Diſobedient Children ought to have no Part nor Parcel of their Parents Eſtate, as Lands, Goods, or whatſoever; for if the Parents have no Duty, nor Obedience from their Child, their Child can challenge no Part of their Parents Eſtate, and ſince he hath Married Diſobediently, he ought to Live Poorly, or to get his Living by his Own Labour or Induſtry.

Plaintiff. *Moſt Reverend Judges*, There is no Reaſon, nor Law, that if one man Commit a Fault to an other, that man ſhould Commit an other to be quit with him; and put the Caſe the Son were unnaturally Diſobedient, muſt the Father be unnaturally Cruel to be Revenged of him?

Defendant. *Moſt Reverend Judges*, Parents are the Fitteſt Judges of their Childrens Faults and Crimes committed againſt them. But howſoever, Parents cannot be thought Cruel or Unnatural to Puniſh the Crimes of their Children, no more than God can be ſaid to be Cruel or Unjuſt to

Puniſh

Puniſh Sinners; for God who Made Creatures, may do what he Pleaſes with them; for being his own Work, he may Diſpoſe or Order them as he Thinks beſt, or as he Pleaſeth: So Parents that Begot their Children, may do the like in things concerning themſelves.

But God is Mercifull, wherefore Parents ought to be Natural. *Plaintiff.*

God is Juſt, and therefore Children ought to be Dutifull. *Defendant.*

But if God ſhould Puniſh his Creatures according to their Deſert, no man would be Saved. *Plaintiff.*

And if Children ſhould do what they Liſt, there would be no Government; for Parents would be made Slaves, and their Children Maſters: ſo if God ſhould not Puniſh Some of his Creatures, All would be Damned, and to make up the Fulneſs of their Sins, they would Deſpiſe his Love, and not Fear his Power, and ſo they would neither Love nor Fear God; ſo Children would have neither Duty nor Obedience to their Parents: But to prove it a Clear cauſe, his Eſtate is free from all Intails, and wholly in his own Power, to Diſpoſe of it as he Pleaſes, and to Give it to whom he will, and therefore his Son can Challenge nothing by Law or Right. *Defendant.*

SPEECHES TO The KING in Council.

PART V.

A Privy-Counſellours Speech to His Soveraign.

Dread Soveraign,

HEre are many of your Noble Subjects choſen out to be, I can not ſay Privy-Counſellours, by reaſon there be too many to keep Secrets of State, which ſhews we are rather Counſellours for Form, than for Buſineſs, Counſellours in Name, rather than Counſellours in Nature; Wherefore, we ſhall not need to trouble your Majeſty or our Selves, the one to Hear, the other to Speak long *Orations*, or tedious *Speeches*; for ſhould we Speak, we ſhould rather ſpeak like Fools than Wiſe men, by reaſon we

we are not acquainted with your Majeſties Cabinet Deſigns, or Intrigues; and ſo being your Majeſties General, and not Particular Counſellours, muſt needs ſpeak at Randome: Wherefore, we beſeech your Majeſty, not to Cenſure our Judgements, but our Ignorances in not knowing your Majeſties moſt Private, as Cabinet Deſires, Deſigns, and Intrigues.

A Petition and Plea at the Council-Table, before the King and his Council, concerning two Brothers Condemned by the Laws to Dye.

May it Pleaſe your Moſt Sacred Majeſty,

I Am come here to your Majeſties Council-Table, to Plead the Cauſe of two Brothers, whoſe Cauſe hath been Heard, Judged, Caſt, and Condemned by the Judges of the Laws of this Land, and muſt ſuffer Death, unleſs your Majeſty acquit or Pardon them; Indeed their cauſe is Hard, for they were Forced either to Offend the Laws of Government, or the Laws of Honour, the Laws of Government threatned Bodily Death, the Laws of Honour threatned Infamy, and being Worthy Perſons, they choſe rather to Venture Life, than to Live Diſhonourably; But their Crime, or (it may rather be called) their Juſtice, which the Laws of the Land have Condemned them for, is for Killing, or rather Puniſhing their Siſter for the Impurity,

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rity, Immodeſty, Diſhoneſty, and Diſhonour of Inchaſtity, which was an Offence to the Gods, a Reproach to her Life, a Diſgrace to her Race, a Diſhonour to her Kindred, and an Infamy to her Family; As for the Sin, they paſt that by, to be Judged of by the Gods, her own Reproach they regarded not, the Diſgrace of her Race they indeavoured to obſcure; But as for the Diſhonour to her Kindred, and Infamy to her Family, her Brothers were reſolv'd to Waſh off the Diſhonour with her Blood, and to Rub out the Black ſpot of Infamy with her Death, which Reſolution they put in Execution, forcing a Surgeon to open an Artery Vein, through which ſhe Bled to Death. Beſides, had they let her have Liv'd, the Laws of the Land would have Puniſhed her, which would have been a Double Diſhonour, and a Recorded Infamy, receiving as much Diſhonour by her Publick Puniſhment, as her Private Crime. Wherefore, to prevent as well, as to take off all Diſgrace, they were her Executioners, by forcing the Surgeon to ſtrike an Artery, a very Eaſie Death for ſo Great an Offender: but the Natural Affections from Brothers to a Siſter, did deſire ſhe might Dye with as Little Pain as might be: Now Dead ſhe is, and they Condemned to Dye for her Death, unleſs your Majeſty will Pardon them, and it will be a Gracious Act, to pardon VVorthy Men, ſuch men as preferr'd Honour before Life.

A Speech of one of the Privy-Counſellours, which is an Anſwer to the former Plea and Petition.

May it Pleaſe your Majeſty

TO give me leave as One of your Council to Anſwer this man. As for Parents to Kill their Children, for Children to Kill their Parents, for Brethren to Kill each other, and Siſters their Brothers, or Brothers their Siſters, or Neeces or Nephews their Uncles or Aunts, or Uncles and Aunts to Kill their Nephews or Neeces, or Couſin Germans, is Unnatural, or to be the Cauſe of their Death is Unnatural, I may ſay a Great Sin in Nature; VVherefore theſe two Brothers, that were the Cauſe, indeed the Actors in effect of their Siſters Death, have Sinned againſt the Gods, Nature, and the Laws of good Government, for which they Deſerve Puniſhment, both in this VVorld, and in the VVorld after this Life; And as for that which is called Honour, it is but the Opinion of ſome men, a meer Fancy, not any Real Good, only a Name to perſwade men to do Evil Actions, as to Fight Duells, to make VVarrs, to Murder Friends, nay, to Murder Themſelves; all which is againſt Gods, Mens, and Natures Laws, which is Inhuman, Uncharitable, Unnatural, and Impious.

The Petitioners Reply.

Moſt Dread Soveraign,

SInce your Majeſty is pleaſed to hear the Sutes of Humble Petitioners, and the Cauſes of Pleaders, and the Defences of Condemned Perſons, as your Condemned Subjects, at your Council-bord, their laſt Refuge in Extremity, appealing to your Majeſties Self, where your Majeſty ſits in Perſon, to Hear not only Counſels, but Complaints, I ſhall anſwer this Privy-Counſellour, whoſe Judgement is more Severe, than I hope your Majeſty will be in your Sentence; He ſays, it is Inhuman, Uncharitable, Unnatural, and Impious for neer Allies to Kill each other; but neither your Majeſty, nor your moſt Loyal Subjects, ſhould nor would think, nor believe ſo, if your Majeſty had a Civil Rebellious Warr, which I Pray the Gods to keep you from, yet in all Civil Warrs neer Allies Fight againſt one an other, and Kill one another, believing they do not only their King but God Good Service in ſo doing; for what Pious Men or Loyal Subjects would not Kill their Fathers, or their Sons, that Fight againſt their King, or do but Oppoſe his Will and Pleaſure? nay, thoſe that Speak againſt it, ought to be accounted Traitors; and as for Honour, which is ſaid only to be an Opinion and Fancy of ſome men, yet it is ſuch an Opinion and Fancy

that

that without it men would neither be Generous, nor Valiant, Juſt, nor Gratefull, Faithfull, nor Truſty, but all men would be Sordid, Covetous, Cowards, Falſe Cheats, Unthankfull, and Treacherous; beſides, Wit and Learning would be quite Aboliſhed or Buried in Oblivion, and if men care not for Eſteem, Reſpect, and Praiſe, men would not care to do that which is Good, but on the contrary would do all the Hurt and Evil they could; for Praiſe keeps men from Evil, more than Laws or Puniſhment, and Praiſe is more Powerfull to Perſwade and to Allure men to good, than Strength or Authority hath Power to Inforce men to good, and Honour Lives in Praiſe, and Praiſe Lives in Worthy Acts, which Worthy Acts Fame Records, that After-ages may know, what Juſt, Valiant, Generous, Wiſe, Learned, Witty, Ingenious, Induſtrious, Pious, Faithfull, and Vertuous men Liv'd in Former times, which Knowledge will make Poſterity Deſirous and Induſtrious to do as their Fore-fathers have done. Thus do Good and Honourable Acts beget their like in After-ages, which is a Race of Worthy Deeds. Wherefore, your Majeſty for the Good of the Preſent and Future times, will Favour theſe men that Love Honour more than Life, and Fear Diſgrace more than Death, which is the Cauſe of the two Brothers, for whom I Plead and Beg your Majeſties Pardon.

The KING S Answer.

I Neither ought to Approve the Act of those two Brothers, concerning the Death of their Sister, nor to Obstruct or Oppose my Laws in their Condemnment: Yet since their Act was to Take away Disgrace, and not out of Malice, and through a Hate to the Crime, not to the Person, I am not willing to leave them to the Punishment, and the Laws being Satisfied by their Arraignment, Judgement, and Condemnment, I will give them their Lives, Lands, Goods, and Liberties, which the Laws took from them, and so leave them to Gods Mercy for Grace, to Repent their Sin.

A Privy-Counsellours Speech at the Council-bord to His Soveraign.

Most Gracious Soveraign,

THis your City, wherein your Majesty doth chiefly Reside, grows Too big for the rest of your Kingdome, indeed So big as it will be too Unruly and Unwieldy to be Govern'd, and being fully Populated, it will not only be apt to Corrupt the Air, and so cause Often and Great Plagues, which may Infect the whole Kingdome; for where Many People are, there is much Dung and Filth, both within the Streets and

and Houſes, as alſo Foul Bodies and Corrupt Humours, which of Neceſſity muſt be very Unwholeſome; but it will Devour the reſt of the Kingdome, for it is the Mouth and Belly that Devours the Fruitfull Increaſe of the Land, yet Labours not to Husband the Ground: Beſides, the Richeſt and Nobleſt of your Subjects Reſiding for the moſt part in the City, as being the Chief City, Rob the Country, and Inrich the City; for what they Receive in the Country, they Spend in the City, ſo that they Feed on the Labours of the Poor Country-men, and are Inriched by the Vanities of the Nobles. Thus they Thrive by Vanity, and Live by Spoils, Waſting the Plenty, Beggering the Gentry, and Ruining the Country, and ſo the Kingdome. Alſo too Great and Populous a City is not only a Head too Great for the Body of the Commonwealth, but like a Head that is full of Groſs Humours, indeed a Great City is a Head fill'd with Evil Deſigns, and not only a Head with Evil Deſigns, but it is the Tongue of Detraction, the Heart of Civil Warr, the Magazin of Warring Arms, and the Treaſury to maintain Rebellious Armies; for though they are more apt to Mutin than to Fight, and more apt to Riſe in Tumults than in Arms, yet more apt to Take up Arms, than to Keep Peace; and though they have neither Conduct nor Courage, yet they will Deſtroy with Force and Fury, whoſoever will offer to Oppoſe them; and their great Plenty will make them more apt to Rebell, than if

they were Pinched with Neceſſity; for their Wealth makes them Proud, their Pride makes them Ambitious, their Ambition makes them Envious, their Envy makes them Factious, their Faction makes them Mutinous, and in a Tumultuous Mutiny they will indeavour to pull your Majeſty from your Throne, break your Laws, and make Havock and Spoil of all the Goods and Lives of your Loyalſt Miniſters of State, and Nobleſt Perſons about you, and for the moſt part, the moſt Honeſt and Worthieſt Perſons they can come to, they will Deſtroy. Thus a great City is too Rich to be Obedient, too Proud to be Govern'd, too Populous to be Quiet, and too Factious to Live Peaceably.

A Privy-Counſellours Speech to his Soveraign, concerning Trade.

Dread Soveraign,

I Think it my Duty to inform your Majeſty, that Trade is ſo Decayed, as it will in a ſhort time Ruine your Kingdome, if not Timely Repaired; for this Kingdome being an Iſland, Trade is the Foundation to Uphold it, without which Foundation it will fall to Ruine; and the Chief Perſons of and for Trading in an Iſland are Merchants Adventurers, which are both Forein and Home Traffickers. Theſe Merchants, your Majeſty ſhould Aſſiſt and Defend to the Utmoſt of your Power. As for the Advancing

vancing of Trade, there be Three things, the First is Easie Taxes for Customs; the Second is, to Secure them from Enemies at Sea; the Third is, Not to Suffer your Neighbour-Nations to Incroach upon their Privileges, or to Take the Trading from them: As for the first, to Lessen your Customs, will Lessen your Revenue, and that ought not to be, by Reason your Revenue is not so Great, as to admit of any Diminution, your Charge being Extraordinary Great, but your Majesty may Secure them at Sea by your Shipping, and Maintain their Privileges abroad and at home by your Power, which Actions will not only cause your Neighbours to Fear you, but your Subjects to Love you, the One for your Force, the Other for your Favour. And give me leave, *Dread Soveraign*, to inform you, that the more Merchants Adventurers you have, the more Power and Strength at Sea you have; for Shipping increases with their Trade, in so much, as your Merchants Adventurers will both increase your Power and Wealth; for if they be Rich, the Kingdome cannot be Poor, and if the Kingdome be Rich, your Majesty cannot be Poor; besides, their Ships of Burden are an Assistance to your Ships of Warr, both which I beseech the Gods to increase for your Majesties, and your Subjects Security.

An Oration to his Majeſty, for Preventing Imminent Dangers.

Dread Soveraign,

I Think it my Duty, being one of your Privy-Counſellours, to give your Majeſty Advice, leſt Sudden Dangers may Surprize you, or at leaſt great Diſorders may give you great Troubles; for certainly, if your Majeſty take not a ſpeedy Courſe to Rectifie ſome Errors, you will ſoon have a Civil Warr, which I pray the Gods to Avert: The firſt Error is, that Juſtice is Corrupted; the ſecond, that Vanity is Exceſſive; the third and worſt, that your Treaſury is Empty: To Rectifie Injuſtice, is, to ſuffer no Offices to be ſold, nor Bribes to be taken; To Rectifie the Exceſs of Vanity, is, to ſee that a Law be made, that every Degree or Quality is to be Known or Diſtinguiſhed by their Habits, and to ſet a Stint or Proportion in Feaſting, as that the Greateſt Feaſt ſhall not Exceed ſuch a Price or Charge, as your Majeſty and your Great Council ſhall think fit; And to Rectifie your Empty Treaſury, is, to provide that firſt your Majeſties Expences muſt not be above your Revenue; alſo to take great care, that your Officers and Receivers do not Cooſen your Majeſty; for if your Expences be above your Revenue, and that your Officers and Receivers Deceive you, your Majeſty muſt be Neceſſitated

to

to Tax your People, which will ſo much Diſcontent your Subjects in General, as will cauſe them to Murmur, and make them apt to Rebell, and if they ſhould Rebell, your Majeſty for want of Money, would not be able to Reſiſt them, or to Help your Self; alſo for want of Money, your Majeſties Magazins are as Empty, as your Treaſury. Wherefore, your Majeſty muſt be Induſtrious to Fill the One, and to Store the Other, that your Majeſty may have Arms and Ammunition for your uſe, if need Require.

A Privy-Counſellours Speech to the King, at the Council-bord.

May it Pleaſe your Majeſty,

THere are ſome Needy, or rather Spending, or Waſting Unthrifts, that have got from your Majeſty leave for Monopolies, not caring what Harm they do your Majeſty, ſo they may Reap a Profit to Themſelves; but were they as Meritorious Subjects, as any your Majeſty hath, yet they cannot be ſo Deſerving, as to Diſpleaſe many Thouſands of your other Subjects, to Favour and Reward ſome Few particular Perſons, and for the Advancing and Inriching of thoſe Perſons, many Hundreds, nay Thouſands are Ruined, at leaſt Impoveriſh'd; but if your Majeſty were any wayes the Better, or receiv'd any Profit, either by Increaſing and

Inriching your Treaſures, or for the Service of your Warrs, or that it were any wayes Beneficial for your Government, or that you did Receive any Pleaſure or Delight thereby, Monopolies ought not to be Spoken againſt, but it is ſo far from that, as it Impoveriſhes your Majeſties Store, by Impoveriſhing your Subjects, by their Ingroſſing, and then Inhanſing particular Commodities, and when the Generality of your Subjects are Poor, your Majeſty cannot be Rich; for your Revenue comes or is drawn from the Generality throughout your whole Kingdom, and not from ſome Particular Perſons; for though particular Perſons may make your Majeſty Poor, by receiving from your Majeſty Great Gifts, yet particular Perſons cannot make your Majeſty Rich, with particular Preſents or Aſſeſsments. Thus particular Perſons may Drain your Treaſury, but not Fill it. Neither can Monopolies nor Monopolizers ſerve you in your Warrs; for though Monopolies and Monopolizers may be the Cauſe of Civil Warrs, by Diſcontenting the People, yet they cannot Maintain your Warrs, nor Defend your Perſon, nor Pacifie the People, unleſs by the Sacrifices of their Lives, and thoſe will not alwayes Satisfie them; for whenſoever a Rebellion is Raiſed, and Civil Warrs begun, it is a long time, before there can be Peace again. Neither can Monopolies be Beneficial to the Common-wealth, for the Common-wealth thrives in Equal Diſtributions, whereas Incrochments, Ingroſſings,

groſſings, and Hordings of ſeveral and particular Commodities, Impoveriſh the Commonwealth, like as when ſome men Hord up Corn, it cauſes a Dearth, Inhanſing the Price ſo High as the Poorer People are not able to Buy it, or at leaſt not ſo much as daily to Feed them; the like for Money, when Rich Miſerable men Hord up Money, it makes ſuch a Scarcity of it, that the Poor People, although they Labour Painfully, yet cannot get enough to Maintain Themſelves, their Wives, and Children; for the Scarcer Money is, the Cheaper is their Work, in ſo much as Poor Labouring men cannot get Half the Worth of their Labour: Neither doth your Majeſty receive any Pleaſure or Delight by Granting Monopolies or Monopolizers; for what Pleaſure can it be to hear the Murmurs and Complaints of your Poor Subjects? what Pleaſure can it be for your Majeſty to have Monopolizers, to Spend what they get by their Monopolies, on Miſtreſſes, Luxury, and Vanity? they are not to Entertain your Majeſty with Masks, Playes, Shews, Sports and Paſtimes, for you pay Dear for thoſe Delights without their Aſſiſtance. The truth is, that thoſe Monopolizers get more, than they ought to do that way, and yet not ſo much as the People loſes; Like as thoſe that Plunder a City, the City loſes more than the Souldiers get by their Plunder, for they can make little Profit of thoſe Commodities, that the Citizens grew Rich by, and the Souldiers do not only Take the Goods,

but Spoil the Trade; The like do Monopolizers; indeed they are Devouring Worms in a Common-wealth, Eating out the very Bowels, which is Trade, for without Trade a Common-wealth cannot well Subſiſt; for how ſhould men Live by one an other, but by Trading? But we are ſure, that your Gracious Majeſty did not know or think what a Miſchief Monopolies are in a Common-wealth, otherwiſe we your Majeſties Counſellours know, your Majeſty would never have Granted or Suffered ſuch Sores upon your Loyal Subjects.

A Privy-Counſellours Speech to his Majeſty at the Council-bord.

May it Pleaſe your Sacred Majeſty,

THeſe Petitioners, that Petition for Reformations of Government, and Complain for the Breach of their Privileges, and Exclame againſt their Magiſtrates, and your Majeſties Miniſters of State, are to be conſidered as Dangerous Perſons, for their Petitions are Fore-runners of Civil Warrs, if not Timely prevented; for though they Cloak their Treacherous Deſigns under Fair and Humble Words at the firſt, yet no doubt, but they will perſiſt and go on in a Rough and Rude manner; for what they call in their Petition, their Humble Complaints, are Factious and Seditious Murmurings, and what they name their Humble Deſires of Redreſs, are

Preſump-

Presumptuous Demands; and the Number of the Petitioners are a Rebellious Insurrection, for which they ought to be Severely Punished, some of them with Imprisonment, and some with the Loss of their Goods, others to be Punish'd with Death, and others with Banishment, and their Privileges ought utterly to be Taken from them, as that they have Forfeited them to your Majesty. Thus shall you raise Money from Mellits, Strength from Traitors, and Peace from Warr.

A Privy-Counsellour's Speech to his Majesty at the Council-~~Table~~ bord.

May it Please your Majesty,

THat I say I am of the opinion, that the Counsel of the Lord *N. N.* is too Severe, and that it is Dangerous to Inveterate a Discontented People, but rather they should be Palleated and Qualified with some Condescence, as also to put out some Declarations in their Favour, which will be a means to Pacifie them, and to Allay their Discontents, and Hinder their Evil Designs; For if you Rub a Sore, it will Fester, and may make it Gangreen, and cause a Part to fall from the Whole: So, to Inrage a People may make them Rebell, and Fall from their Allegiance, which otherwise it may be they would not do, and he is an Ill Surgeon, that will Make a Wound, instead of Healing a Wound; So it

were not well to Make Traitors, that would be Loyal Subjects, or to make Warrs inſtead of keeping Peace, and when Warr is begun, it is not likely there will be any good Agreement, untill moſt of the Kingdome is Ruined, in which Ruine your Majeſty will be a Loſer; for he is the Greateſt King that hath the moſt Flouriſhing and Populous Kingdome, and he is the Happieſt King, that hath the moſt Peaceable Subjects.

A Privy-Counſellours Speech to his Majeſty at the Council-bord.

May it Pleaſe your Majeſty,

THat I ſay I am neither of the Lord *N. N.* Opinion, as to put your Juſtice againſt your Offending Subjects preſently in Execution, nor of the Lord *S. Y.* Opinion, to let your Offending Subjects go Unpuniſhed, and Worſe to Flatter them, for that will make them Proud, and Pride will make them ſtand upon High Terms, nay, it will make them Inſult ſo Imperiouſly, as not any Condeſcence will Satisfie them; for when as the People perceives their Soveraign is Afraid of them, they become Unruly, but when they Fear their Soveraign, they are Obedient; for it is impoſſible to Work upon their Good Nature, as to make them Obey through Love and Good Will, becauſe they have no Good Natures to Work on; wherefore, there is none other way but Force, to make

them

them Loyal, and to keep them to their Allegiance; and my Advice is to your Majeſty, to make your ſelf Strong, before you appear either to Favour them, or Disfavour them, but to be ſo Long in your Reſults, as your Majeſty hath Gathered up your Strength, and Setled your Power, and Secured your Perſon; otherwiſe you may Declare what you will, but you ſhall have but Few Partakers, whilſt you are Weak and Powerleſs; for men Liſten not ſo much to Words, as they are Afraid of what they See; for Power Increaſes Power, whereas Words do but Multiply Words, and Leſſen Power; but when your Majeſty hath got a Sufficient Power to Oppoſe them, or to Command them, then Declare your Will and Pleaſure, and put your Juſtice in Execution. Wherefore it is Requiſite, that your Majeſty ſhould Store your Magazins, Man your Forts, make Garriſons, Rigg your Navy, and Get what Money you can, to Raiſe an Army if need require; alſo your Majeſty muſt take great Care, that you Imploy and Intruſt Honeſt Men and Loyal Subjects, ſuch as have been alwayes Obedient, otherwiſe you will be Betrayed, and your own Deſigns will be turn'd againſt you; for your Majeſties Affairs require now rather Honeſt than Subtil men, and Wiſe rather than Crafty men.

ORATI-

ORATIONS
IN
Courts of MAIESTY,
FROM
Subjects to their KING,
AND
From the King to his Subjects.

PART VI.

Complaints of the Subjects to their Soveraign.

Most Gracious Soveraign,

WE are come here not as Mutinous Rebells, but Humble Petitioners to implore your Favour, as to redress our Grievances, and to take off our Heavy Oppressions; for all the Profit of our Labours, which should maintain our Lives, Wives and Children, is Forcibly Taken from

from us, and we do not only Pay Taxes, but Intolerable Prices for all Commodities and Neceſſaries, occaſioned by Monopolies and Projects, which ingroſs all Particular Commodities, ſo that we are Forced to Buy our Liberties to Sell, and Sell our Liberties to Buy; But if your Majeſty were a Gainer by our Loſs, and were Inriched by our Poverty, we could be well contented to be Miſerable for your Majeſties Sake, either for your Profit or Pleaſure, but your Majeſty injoyes it not, but Other men which are call'd Courtiers, Promotors, Promooters, and Projectors, ſpend it Idlely, Vainly, Riotouſly, and we fear Wickedly; So that what we get with Labour, they ſpend with Idleneſs, what we get with Care, they ſpend with Careleſneſs; the truth of it is, they Wear our Lives upon their Backs, and Feed upon our Bowels; but the worſt is, that if we be Poor and Half Starved, we ſhall neither be able to Serve your Gracious Majeſty either in Peace or Warr, and therefore we beſeech your Majeſty for your Own ſake as well as for Ours, you would be pleas'd to Redreſs our Grievances.

The Subjects Complaint to their Soveraign, of the Abuſes of their Magiſtrates.

Moſt Gracious Soveraign,

AS all Creatures make their Complaints to God, as the Higheſt and moſt Powerfull

in Heaven: So we your Humble and Obedient Subjects make our Complaints to your Majeſty, as the Higheſt and moſt Powerfull, being Gods Vice-regent, on Earth; But though your Majeſty is Loving and Carefull of your Poor Subjects, making Judges, Magiſtrates, and Officers, to keep Order, to do Juſtice, to give Right, to rectifie Errors, and to puniſh Crimes, that your Subjects might Flouriſh in Peace and Plenty, yet they are ſo far from doing Juſtice, as they make Wrongs, and do Injuries, and inſtead of Giving every one their Right, they Take away our Rights from us, and inſtead of Order, they commit Diſorder, and inſtead of rectifying Errors, they make Errors, and inſtead of puniſhing Crimes, they are the greateſt Criminals themſelves, and thoſe that are the moſt Honeſt and Peaceable of your Subjects, are moſt ſure to be Worſt uſed by them, becauſe they have not that Profit by Them, as by thoſe that are Diſturbers, Deſtroyers, or Deceivers, for when They have committed Faults, they get money for their Pardons, whereas thoſe that commit no Fault, need no Pardon: And as for Juſtice, or rather Injuſtice, it is ſold at the Bar or on the Bench; for Cauſes or Caſes are not Pleaded or Decided for Truth or Right, but for Bribes or Favour; alſo the Magiſtrate doth not ſet the Poor a-Work, but takes away the Poors Work, I mean not their Labour, but their Getting, as the Profit, and ſo leaves them not any thing to Live on; Alſo they do Rob the Subjects

jects in General, and your Majeſty in Particular; for though they take away Much from Us, yet they pay your Majeſty but Little in Compariſon of what they take, and they Uſe or rather Abuſe your Majeſties Name, to the Ruine of your Subjects; for they Extort by your Majeſties Name, and when we hear your Majeſties Name, we humbly Submit and Yield to all they Demand; for not only your Perſon, but your Name is Sacred to us: But give us leave to tell your Majeſty, that they are ſo Unſatiably Covetous, as all the VVealth of your other Subjects will not Satisfie them, and their Covetouſneſs makes them ſo Unbelieving, and Hard-hearted, as when they have taken All from us, they put us in Priſon, becauſe we have Nothing left to Give them, and if we be not put in Priſon, we are put to Slavery, and many times our VVives and our Children are Abuſed; And this is the Lamentable Condition of your Poor Subjects; for which we implore your Majeſties Redreſs, knowing it is not your Majeſties Pleaſure we ſhould ſuffer ſo miſerably.

A Kings Speech to his Rebellious rout.

Beloved Subjects,

VVHat is the Reaſon or Cauſe you gather together in ſuch Rebellious Tumults? Is it for fear of your Lives or Liberties? which you have no cauſe to Fear, for I am not your

Enemy, but your Gracious King; or is it that you are my Enemies, and throng to Dethrone me? or is it that you would have the Abſolute Power amongſt you? which Abſolute Power cannot be Divided amongſt Many; for if every one hath Liberty to do what he liſt, not any man will have Power to do what he would; for Liberty will be loſt, if every man will take upon him to Rule, and Confuſion will take place of Government. Thus ſtriving for Liberty, you will thruſt your ſelves into Slavery, and out of Ambition to Rule, you will loſe all Government, and out of Covetouſneſs to be Rich, you'l make your ſelves Miſerably Poor; for if there be no Government, there can be no Order, if there be no Order, there can be no Juſtice, and if no Juſtice, there can be no Safety, if no Safety, no Peace, if no Peace, no Trade, and if no Trade, there will be no Riches. VVherefore your beſt way is, to Submit and Obey; to be Content, to be Ruled, and not ſeek to Govern, to injoy your Rights, and to revenge your VVrongs by Law and Juſtice, and not to make VVarr and Confuſion to deſtroy your ſelves.

A Kings Speech to Rebellious Subjects.

I May call you Well-beloved Subjects, but I cannot call you Loving Subjects; for although I have been Carefull, Watchfull, Prudent, and Juſt for your Safeties, Peace, Proſperities,

ties, and Rights, yet you regard not my Safety, my Peace, nor my Rights; Neither can I call you Good, for you are Factious, Complaining, and full of Malice; nay, it may be a queſtion whether I may call you Subjects, for you Diſobey all Authority, Reſiſt the Laws, and will Obey no Command, unleſs you be Forced; and though you have not Actually Rebell'd, yet you are in the Way to it, for you Diſpute my Power, and would if you could, take away my Prerogatives, but will not quit any of your Priviledges, which ſhews your Unconſcionableneſs, Ungratefulneſs, and Unkindneſs to me, your *Soveraign*; Beſides, you are ſo Unreaſonable, and ſo Evil, as you murmur at my Harmleſs and Lawfull Pleaſures, but will abate none of your own Vanities, Vices, and Wickedneſſes. The truth of it is, I have done like an Over-fond Father, who through extreme Love and Tenderneſs to his Children, hath given them their Wills and Liberties So much, as they forget their Duties, and become Diſobedient through VVantonneſs; but had I uſed Severity inſtead of Clemency, and had Rigorouſly kept you in Fear, and had Exacted More from you, and had Yielded Leſs to you, and had I Curbed your Liberties, you had been more Obedient, which would have been more Happy both for Me and for You; for then you would have been Govern'd Eaſily, and Obey'd Willingly, by which we ſhould have Lived Peaceably, whereas now we are like to Ruine each other with Civil

VVarrs, unleſs Heaven open your Eyes of Underſtanding, to ſee your Faults, Errors, and Dangers, you are like to fall into; but I hope Heaven will give you Grace to Reform your Lives, and Conform your Manners to Live Peaceably.

A Kings Speech to Diſcontented Subjects.

Beloved Subjects,

I Perceive Frowning Countenances amongſt my people, which doth portend a Storm, but let me adviſe you from raiſing a Storm, leſt you Ship-wrack the whole Kingdome, and be Drown'd your ſelves in the VVaves of Rebellion; The truth of it is, Raging Men are worſe than Raging Billows, and [redacted] more Devouring than the Sea. Yet if you are reſolv'd to make VVarr, rather make VVarr in Forein Nations, than in your Own Country, and on Strangers, rather than on your Friends; for to make VVarr on Me, your *King*, and your *Soveraign*, is againſt the Laws of God; to make VVarr on the Protector of your Liberties, and Father of your Country, is Unnatural; to ſpill your Friends Blood, is Ungratefull and Inhuman; to Ruine your Native Country, is Barbarous; by which Actions you will become worſe than Beaſts, and as bad as Devils; but if you be ſo poſſeſt with Fury, as no Intreaties will diſpoſſeſs you, you muſt be Scourged with Miſery:

the

the truth is, you ſeem by your Rebellious Actions to be Mad, and then there is no Cure for you, but to be Let Blood in the Diſcontented Veins, and I will be your Surgeon, on whom I'l try my Skil and Power, to bring you into a Perfect Obedience; beſides, I will Bind you with Bonds of Slavery, and Whip you with Rods of Afflictions, unleſs you preſently Conform your ſelves to Peace, Law, and Government, and humbly crave Pardon for your Faults.

A Kings Speech to his Rebellious Subjects.

PRoud, Preſumptuous Subjects, for ſo you are, that Dare bring your *Soveraigns* Prerogatives in queſtion, and to Diſpute his Power; but who Gave you that Authority? not my Anceſtors, nor your Own; for my Anceſtors Conquered your Anceſtors, and made them Slaves, in which Slavery you ought to have been Kept, and not to have ſuch Liberty as now you have, in ſo much as to come ſo Near and ſo High in your Demands, as to Juſtle me in my Throne; only you caſt a Veil of Pretence over your Wicked Deſigns, the Pretence is your Rights and Privileges; but what Rights had you, when you were Conquered? and what Privileges have you, but what the Conquerour gave? he gave you not the Privilege to Diſpute my

Power,

Power, or to Bring my Prerogatives in Queſtion; neither have you Privilege to Diſobey my Command, to Reſiſt my Authority, or to Break my Laws; and know, rather than I will quit my Rights, my Birth, or my Power, I will Die firſt; but my Death will not ſerve your turn, for I have Succeſſors; and though your Idle thoughts and Vain hopes perſwade you you ſhall get more Liberty by Rebellious Actions, yet you may be Deceiv'd, and in the end thruſt your ſelves in Abſolute Slavery; but it ſeems you had rather be Baſe Slaves, than Loyal Subjects, or elſe you would not be ſo apt to Mutiny as you are, yet if you once Rebell, I will indeavour to Deſtroy Every man that Oppoſes me, or Stands Neuter, and if I cannot Deſtroy you with that Power I have, I will call in Forein Nations that ſhall Devour you; for believe, I will not be Ruined Alone, but the Ruine of the whole Kingdome ſhall Accompany me.

A Recantation of the Poor Petitioning Subjects.

Moſt Dread Soveraign,

YOur moſt Sorrowfull and poor Petitioning Subjects, hearing your Majeſty was Diſpleaſed at their Complaints, and Angry with them, for coming in a Company together, imploring your Majeſties Favour and Redreſs of

their

their Poor Condition, not imagining that their Complaints would be taken as Factious and Seditious Murmurings, or their Desires of Redress as Presumptuous Demands, or that their Petitioning in a Company together would be taken for a Rebellious Insurrection, they have sent Me a Poor man, not daring to Come Together as they did, to let your Majesty know, how much Afflicted they are for your Displeasure, which Displeasure they are more Grieved for, than for any other Affliction, that could come either upon their Lives, Bodies, Goods, Wives, or Children; for they do Assure your Majesty, and call Heaven to Witness for them, that they came not for any Evil design to your Majesty, nor your Majesties Government, but only out of a Good Intent, believing your Majesty did not Know what they did Suffer; but if they had Known, or but Imagined, it had been your Majesties Will and Pleasure they should Suffer, they would never have Complain'd, and rather have Starved or Indured any Torment, than Opposed your Majesty in any thing: and if your Majesty thinks their Ignorant Fault is beyond a Pardon, they are ready and willing to Indure any Punishment, or to Dye at your Majesties Command.

Repenting Subjects to their Soveraign.

Moſt Gracious Soveraign,

WE your moſt Penitent Subjects crave Pardon for our Faults, not only with Tears in our Eyes, but Sorrow in our Hearts, for our Murmuring Speeches and Rebellious Actions, for which we confeſs we Deſerve to Die, or worſe, as to indure great and grievous Torments; but if your Majeſties Clemency Spare our Bodies from Pain, and our Lives from Death, we are doubly, nay trebly bound to your Majeſty, firſt by our Duties, next for your Mercy, and laſt for our Pardon, to be not only your Majeſties Loyal Subjects, but Loyal Slaves; And ſince there is no man ſo Perfect, but is Subject to Offend, and not in Light or Small Offences, but Great and Grievous, as not only againſt Man and man, or againſt Nature, but againſt God himſelf; We hope your Majeſty will Conſider our Frail Natures, and will rather blame Nature for Making us ſo, than Us for Being ſo. But ſince Repentance is the way to Forgiveneſs, and Abſolution follows Contrition, we with Contrite Hearts and Humble Spirits crave your Mercy.

A Kings Speech to his Good Subjects.

MY Beloved, and moſt Loving Subjects, (for ſo you are) I have required your Aſſembling together, that I may ſee You, and you Me; for I do not Love to be as a Stranger to my Subjects, nor I would not have my Subjects as Strangers to me; and if it were poſſible, I would be acquainted with their Faces, Degrees, Qualities, and Profeſſions, and not only be their King, but their Friend, not to Govern them in General, but to Counſel and Adviſe in Particulars. Indeed, I have Reaſon to give you often Publick Viſits, as alſo Publick Thanks for your Loyalty and Love; for your Obedience ſeems ſuch, as you ſeem to Watch for my Commands, and your Love is ſuch, as you ſeem to prefer my Safety before your Own Lives, and my Pleaſures before your Own Profits, in ſo much as you ſeem you did Deſire only to Live to Serve me; for which I Thank the Gods for making me ſo Happy to be a King of ſuch Subjects, whoſe only Strife is for my Favour, who are Ambitious only for my Fame, and take a Pride in my Glory, whoſe Valours Inlarge my Dominions, whoſe Induſtries Inrich my Treaſuries, whoſe Delights are my Pleaſures, whoſe Love Protects my Perſon, and whoſe Prayers are for my Health and Long Life; I can only ſay, that your Loyalty, Obedience, and Love,

is not to a King, that doth not Regard it, nor to a Tyrant, that had rather be Fear'd than Lov'd; but aſſure your ſelves, my Affection to my People is ſuch, as a Fond Fathers to his Only Son, who had rather Die for his Sons Good, than Live to his Own Pleaſure, and that all the Indeavours of his Life are for his Sake, as to make his Son Rich, Noble, and Powerfull, that he may have Reſpect, Renown, and Fame amongſt Strangers; The like do I for my Subjects. Indeed a King is the Common Father of his People, and I Rejoyce to See you as a Loving Father doth his Children, and ſo I Pray the Gods to Bleſs you.

SPEE-

SPEECHES OF Dying Perſons.

PART VII.

A Kings Dying Speech to his Noble Subjects.

FAithfull Counſellours, Juſt Magiſtrates, Loving Friends, Noble Men, and Loyal Subjects, you ſee me here Death's Priſoner; yet though I muſt part with my Subjects, they ſhall not part with their Soveraign, for I ſhall leave them a King, though I Die. I have been your Crown'd King this Thirty Years, a Heavy Weight, and a Long time of Trouble; But a King hath more Title than Power, and more Power than Pleaſure: for were all his Subjects Slaves, and all did Obey his Will, yet to Order

and Govern them to his Will, requires Pains, Care, and Study; but my Deſire and Will was to make my Subjects Happy, to which end I bent all my Induſtry, the which I wiſh, my Succeſſor may do the like, for good Subjects deſerve a good Soveraign; Indeed, all good Subjects have not at all times good Soveraigns, nor all good Soveraigns good Subjects, for all Soveraigns are not Wiſe, nor all Subjects Loyal; for though good men make good Subjects, yet good men do not alwaies make good Soveraigns, as being not Piety, nor Moral Honeſty, that makes good Kings, but Induſtry, Obſervation, Underſtanding, Judgement, Wit, Prudence, and Courage, that makes Kings Wiſe Rulers; alſo Counſels, Experience, and Practice, which makes an Old King a Better Governour than a Young King, and yet all Subjects for the moſt part grow weary with their Soveraigns Age, and ſo conſequently with their own Happineſs; but their Folly and Ingratitude is often Puniſhed in having their Deſires. Indeed, moſt of mankind through Ignorance and Inconſtancy deſire their own Hurt, which when they Feel, they are Diſpleaſed with the Gods for Granting that they were Earneſt with the Gods to Give them, ſo that they are ſeldome Contented: But I wiſh they may have good Deſires, contented Minds, and happy Lives, and I pray the Gods, they may Flouriſh with my Succeſſors in Peace and Plenty, as they have done with Me, to whom I leave You, and Him to you: Farewell.

A Daughters Dying Speech to her Father.

FAther, Farewell! and may that Life that Iſſues from My young and tender Years, be added to Your Age! may all your Grief be Buried in my Grave, and may the Joys, Pleaſures and Delights, that did attend my Life, be Servants unto Yours! may Comfort Dry your Eyes, God Ceaſe your Sorrows, that, though I Die, you may Live Happily. Why do you mourn that Death muſt be your Son-in-Law? ſince he is a Better Husband, than any you could Chooſe me, or I could Chooſe my Self, it is a Match that Nature and the Fates have made; Wherefore be Content, for it is not in your Power to alter the Decrees of Fate, for Deſtiny cannot be Oppoſed, but if you could, you would Rob me of the Happineſs the Gods intend me; for though my Body ſhall dwell with Death, my Soul ſhall dwell in Heaven, and Holy Angels that are my Marriage Gueſts, will Conduct it to that Glory, for which you have cauſe to Joy, and not to Grieve, for all Creatures Live but to Die, but thoſe that are Bleſſed Die to Live, and ſo do I. Farewell.

A Souldiers Dying Speech to his Friends.

Dear Friends,

YOu are come to ſee me Die, but I am ſorry you ſhall ſee me Die in the Bed of Sloth, and not in the Field of Action; for now I ſhall Die like a Coward, whereas had I Died in the Field of Warr, I ſhould have Died as a Valiant man; indeed the Field of Warr is the Bed of Honour, wherein all Valiant and Gallant men ſhould Die; but Fortune hath denied me that Honour, ſhe hath ſpar'd my Life to my Loſs, for thoſe that Die in the Warrs, have Greater Renowns and Gloriouſer Fame, than thoſe that Die in Chambers of Peace; for whatſoever Heroick Acts men have done, for the moſt part Die, if they Out-live them; for ſuch Actions Live by the Deaths of the Actors, I do not ſay Alwaies, but for the Moſt part, which makes me fear the Service I have done my King and Country, will Die with me, and be Buried in Oblivions Grave, yet ſhould the Service I have done, be quite Forgotten, I ſhould not Repent my Actions; for Honourable perſons and Gallant men ſhould do what they Ought to do, although they were certain Never to be Rewarded; for though few men are Rewarded according to their Merits, and many have Favour, that did Never Merit a Reward, (ſo Unjuſt is the World, Fortune, and Fame) yet their In-

juſtice

juſtice muſt not make men Unworthy ; but I have done my Part , and Death will do His. Farewell.

A Dying Speech of a Loving Miſtreſs to her Beloved Servant.

SErvant , This day I ſhould have been your Wife, and ſo Your Servant, as you have been Mine , but Death hath Robbed *Hymen* of his Rights, and now he Fights with Life, which he will Overcome ; for Death is Conquerour of All, and Triumphs in his Spoils : Yet Death by taking my Life Priſoner, will ſet your Perſon Free to chooſe an other Miſtreſs to make a Wife, in whoſe Imbraces I ſhall be Buried and utterly Forgotten. I ſpeak not this in Envy to Her Happineſs, nor Yours , for Envy dwells with Life, and not with Death ; nor am I Loth to Die, nor Grieve to be Forgotten , no, not by thoſe that I Loved moſt and equal with my Soul ; for thoſe I Love , I would not have them Mourn in Melancholy thoughts and Sad remembrance of my Death , I only wiſh, that She that you Love next, may return Love again, with as much Truth, Conſtancy, and Purity, as I have Loved you , and may ſhe be the Glory of her Sex, and Honour of her Husband, and may you Live to Love each Other, and Love to Live for One an others Sake ; may Nature, Time, Fortune, Fate, and the Gods joyn in your Happineſs. Farewell.

A Forein Travellers Dying Speech.

Dear Friends,

I Have Travelled Farr, and have ſeen Much of the World, and have gone Round about the World, but now I ſhall Travel Out of the World, from which I ſhall bring no News, I ſhall not come back to Relate my Journies, or to tell you what Strange Creatures there are in the Other World, or what Dangers I eſcap'd, or what Adventures I have made, or what ſeveral Countries there are, and which is good for Plantation, or what Commodities there are, or what Traffick there is or may be; for though all Creatures are Tranſported, yet no Returns are Sent back in Lieu of them, unleſs we believe New-born Creatures are ſent out of the Other World into This, but that is not Probable, becauſe they are Made in this World, and of the ſame Subſtances of the World: But howſoever, thoſe that are Sent thither, as by Sickneſs, Caſualties, Fortune, and Age, Return no more; wherefore, I muſt take my Laſt leave of you; for though I have been at the Confines of Death, and am Return'd to my Friends again, yet I never was in the Region of Death, a place I never was Ambitious or Deſirous to go to; for though I had the Curioſity to ſee the ſeveral Countries, Kingdomes, and Places in the ſeveral parts of the World, yet I never had the Curi-

oſity

oſity to Travel into Death's Kingdome, no nor to ſee the Manſions of the Gods, which may be Accounted a Sin. Indeed Travellers are accounted Atheiſtical, but if they were, yet when they come to Die, they would change thoſe Atheiſtical Opinions: and as Bad as they are thought to be, yet they are not Afraid of Death; for then they would not Venture their Lives ſo Often as they do; indeed Travellers have as Great Courage as Souldiers have, and 'tis believed as Little Religion, but not ſo much Hate, Envy, Malice, Revenge, nor Covetouſneſs, unleſs they be Merchants; nor they are not Robbers and Murderers, they do not Take away mens Lives, nor Goods, as Souldiers do; but of all men, Travellers have moſt reaſon to Adore and Worſhip God Beſt, for they ſee Moſt of his Wonderfull works, which ſhew his Power, Might, Wiſdome, and Majeſty, the which makes his Creatures Admire him, Praiſe him, Fear him, Love him, and Pray to him as the Great, Omnipotent, Infinite, Eternal, Incomprehenſible, and Everlaſting God, to whom I Reſign my Soul, and Leave my Body to Death. Farewell.

A Lovers Dying Speech to his Beloved Miſtreſs.

Dear Miſtreſs,

THough I muſt Die, I leave my Life to Live with You, for You are the Life of my Love, and the Love of my Life; you are the Palace of my Soul, wherein it Lives, and will Remain, though Death doth take my Body hence; for Souls Live, though Bodies Die; yet do not Drown my Soul in Tears, nor Cloud it with your Sorrows, but give it Light of Joy, and Pleaſe it with your Kind remembrance. But O my Jealous thoughts do Torture more my Mind, than Pains of Death do Torture my Weak Body, leſt you ſhould Baniſh the Love of Me, to Entertain a Stranger, which if you do, the Gods will Puniſh you for your Inconſtancy; But pardon this my Jealouſie, for Doubts proceed from Love, and your Virtue is the Anchor of my Hopes, and Haven of Security, in which my Love lives ſafe. Farewell.

A Sons Dying Speech to his Father.

FAther, I have been an Unprofitable Son, for I ſhall Die a Batchelour, and ſo leave you no Poſterity to keep alive your Name and Family, which is a Double Grief, both to your Self and Me,

Me, indeed to Me it is a Treble Grief, becauſe the Fault is only Mine, loving Vain Pleaſures and Liberty ſo much, as made me unwilling to be Bound in Wedlock Bonds, believing that a Wife would be a Hinderance to thoſe Delights that Pleas'd me; beſides, I truſted to my Youth and Health, thinking I had time Enough to Marry and Increaſe; alſo I thought that very Young men's Children would prove but Weak and Sickly in Body and Mind; thus did I bring many Arguments to Live a Batchelour, untill ſuch time as I had more Maturity of Years, and then I did intend to Chooſe a Wife with your Conſent, or elſe Conſent to Marry whom you Pleas'd; but Death will alter that Deſign, and you and I muſt both Submit to Heavens Decree. Yet have I this to Comfort me, that you did never Command me to Marry, wherefore my Fault was not a Fault of Diſobedience, for I never Diſobey'd you all my Life, which makes me Die in Peace. Farewell.

A Young Virgins Dying Speech.

Dear Friends,

I Do Perceive, that Holy Angels hover about my Soul, to Bear it to the Gods, when parted from my Body, a Virgin's Soul it is, Cloth'd with white Innocency, and ſo fitter for their Company, as alſo for the Robe of Glory, which the Gods will give me. As for my Body, though

it be Young, yet is it only fit for Death, as being Due to him, for that was made of Earth, and Death is Lord of all the Earth doth Form, Breed, and Bring forth; but Souls being of an other Nature, thoſe that are Celeſtial, Proceeding from the Gods, do to the Gods Return; whereas Wicked Souls, that are Damned, and Proceed not from the Gods, but from the Damned Spirits, Return to the Damned crew again: for all is Good, that doth Proceed from God, and though the Beſt of Souls doth Sin, yet God doth give them Purging Grace, that Cleanſes them from Evil, which Grace hath Purified my Soul, and made it Fit for Heaven, where I do wiſh all Souls may come. Farewell.

A Husbands Dying Speech to his Wife.

WIfe, Farewell; for Death will Break our Marriage knot, and will Divorce our Perſons, but not Diſſolve our Love, unleſs you be Inconſtant; for Death hath not that Power to Diſunite our Souls, for they may Live and Love Eternally; but if you Marry a Second Husband, you ſeparate our Loves, as Death will ſeparate our Bodies, for in that Marriage-bed you will Bury all Remembrance of me; and ſo ſhall I doubly Die, and doubly be Buried; for your ſecond Husband will be my ſecond Death; but if you Live a Widdow, you will keep me ſtill Alive, both in your Name and Memory,

Memory, where I desire to Live, untill your Body Dies, and then our Souls will meet with Joy, Delight, and Happiness; till then Farewell.

A Common Courtisans Dying Speech.

KInd Friends, and Wanton Lovers, when I was in Health, you came to view my Beauty, to hear my Voice, and to Injoy my Person in Amorous Imbraces, and all for your own Pleasures and Delights, but I did Entertain such Visitors more for the Lucre of Profit, than for the Pleasures of Love, more for your Presents, than your Persons; the truth is, I was more Covetous of Wealth than Amorously Affected; not, but that I took Pleasure in seeing my Beauty Admired, and hearing my Wit Prais'd, and took delight to insnare mens Affections with my Attractive Graces, and was Proud of the Power I had by Nature's Favour, yet that Power I only imploy'd to Inrich my Self, that I might Live Bravely and Luxuriously, or to Hord up to maintain me when I was Old. But O those Covetous desires and Vain delights have Ruined both my Body and Soul, in Grievous Pains I Live, and should Despairing Die, but that the Gods are Mercifull, and Pardon Penitent Sinners, for if I were to Live, I would not Live that Life I have done, not only for my Souls sake, but for my Bodies; for had I thought of

Death,

Death, or could imagine the Pains that now I feel, the Pocky rotting Pains that Torture my weak Body, I ſhould have been leſs Covetous of Wealth, and more Carefull of Health, I ſhould not have made my Beauty, Wit, and becoming Graces and Adornments to intice Cuſtomers to buy Sinfull Pleaſures; or had I thought of the Joys in Heaven, I ſhould have Deſpiſed all worldly Delights; or had I fear'd the Torments of Hell, I ſhould have Spent my time in Prayers, and not in Courtſhips: But Life is almoſt Paſt with me, for Death hath ſtrucken me with his VVand ſo, that I cannot Live to Mend, but Die to be Forgiven, for I do truly and unfeignedly Repent. Farewell.

A Vain young Ladies Dying Speech.

Dear Friends,

YOu are Charitable in Viſiting the Sick, a Charity that I did ſeldome Practiſe, for when I was in Health, I was ſo taken up with Vanities and worldly Pleaſures, as I could never Spare ſo much time as to Viſit a ſick Friend; neither was I Charitable to the Poor, as to help to Relieve their Wants, for I ſpent ſo much on my Braveries, as I left not any thing to give unto the Poor; indeed, I did ſhun Viſiting the Sick, becauſe they put thoughts of Death in my Mind, which thoughts did diſturb my Mind, and obſtruct my Delights; but if I had thought of

Death

Death more, and had Viſited the Sick oftner, I had never Liv'd ſo Idlely, nor Spent my time ſo Unprofitably, nor had been ſo Fooliſhly Vain, as I have been; for I regarded nothing but Beauty, Faſhions, Dreſſing, Dancing, Feaſting, Courtſhips, and Bravery, I never thought of Heaven, nor Read holy Books of Divinity, but only lying Romances, and my Contemplation was all of Wanton Love. 'Tis true, I went Often to Church, but not to Pray, but to be Pray'd to, not as a Saint, but as a Miſtreſs, I may ſay as a Sinner; for I went not to Church for Inſtruction, but for Deſtruction, more for to Shew my Beauty, than to Reform my Life, more to get VVanton Lovers, than to get Saving Grace; I liſtned not to what the Preachers taught, but look'd which of the Gallants eyed me. Thus did I increaſe and multiply Sins under the Veil of Devotion, for which I deſerve great and grievous Puniſhments; but the Gods are mercifull, and will Forgive me, for now I do more Hate Vanities, than ever I did Love them, and all my Evil thoughts are Baniſhed from my mind; indeed Death hath frighted all ſuch thoughts away, and Pious thoughts do take their place, and as the Gods come neer, the VVorld ſhrinks from me, as Guilty of theſe Sins, and millions of other Sins beſides: but Death will ſtay no longer, for Bleſſed Angels bear away my Soul. Farewell.

A Fathers Speech to his Son on his Death-Bed.

Son,

I Have Lived a Long time, ſo Long, that, were not you a Good Son, you would have Wiſhed my Death, before Nature had Ordained me to Die; but as Heaven hath bleſt me with Long Life, ſo with a Good, Loving, and Dutifull Son, which hath been a Help and Comfort to my Old Age; and as Heaven hath given you Grace, and Nature a Good Diſpoſition to Love and Obey your Father, ſo Heaven and Nature hath given you Health and Ability to beget Poſterity, in which I ſhall Live in Name and Fame, though I Die in Body. But Son, as you have been a Helpfull and Dutifull Son, ſo I have been a Loving and Carefull Father; for I have been more Prudent for my Sons Good, than Vain for my Own Pleaſure; I have been more Induſtrions to Advance and Inrich my Son, than to Pleaſe or Delight my Self, and I have thought my Self Happier in my Sons Life, than I have done in my Own. Thus, Son, I have, and do Love You better than my Self, and all the Deſire and Requeſt I have to you, is, that as I have been a Father to You, ſo you be a Father to Yours, and ſo I Pray the Gods to Bleſs you, Fortune to Favour you, Wiſdome to Help

Help you, Nature to Strengthen you, Time to Prolong you, and when your Time comes to Die, that we may meet in the other World with Joy and Happineſs; The Gods have Mercy of Me, and Bleſs You. Farewell.

FUNERAL ORATIONS.

PART VIII.

An Oration to the People concerning the Death of their Soveraign.

Dear Country-men, and Loyal Mourners,

WE may ſee our Loſs by our Love, and our Love by our Grief, and our Grief by our Tears; but we have reaſon for our General Mourning and Sorrow in every Heart, that our Dread *Soveraign* is Taken from us. He was our Earthly God, as our Protector, Defender, Aſſiſter, Subſiſter, Ruler, and Governour; he Protected us with his Juſtice, Defended us with his Arms, Aſſiſted us with his Prudence, Subſiſted us with his Love, Ruled us with his Power, and Govern'd us by his Laws; and ſuch a Prince he was, as he was Dreadfull to his Enemies,

mies, Helpfull to his Friends, and Carefull of his Subjects; he hath Inlarged his Dominions with the Sword, and Inriched his People with the Spoils, and hath Increas'd his Power both by Sea and Land, and ſo Strengthned and Fortified his Kingdomes, as his Subjects have no cauſe to Fear any Forein Invaſion, but may ſafely ſit with Pleaſure under their own Vines: And ſo Wiſe and Good a Prince he was, that, though he be Gone, yet he hath left Peace and Plenty amongſt his People, and Power, Dominion, and Strength to his Succeſſors, with which Heaven grant they may Inherit his Wiſdome, Moral Vertues, Divine Graces, Heroick Spirit, Good Fortunes, and Great Fame, that though our Old *Soveraign* is gone to the Gods above, yet our New *Soveraign* may be as a God to us here; for which let us pray to our *Soveraign* Saint, to intercede for us to the Gods on High, to indue their Deputy on Earth with Divine Influences, and Humane Wiſdome, to Govern and Rule us as he did.

A young Noble man's Funeral Oration.

Beloved Brethren,

WE are met together as Funeral Gueſts to a Dead man, who died in the Flower of his Age, and whilſt he Lived, was Favoured of Nature, Birth, Breeding, and Fortune; for he was Handſome of Body, Underſtanding in Mind,

Noble of Birth, Knowing in Learning, and Rich in Wealth. He was Generous, Valiant, and Courtly; he had a Pleaſant Speech, and a Gracefull Behaviour; He was Beloved of the Muſes, Admired by the Sciences, and Attended by the Arts; he was Entertained with the Pleaſures of the World, and Feaſted with the Varieties of Pleaſures; yet all could not Save him from Death. Indeed Death appears more Cruel to Youth than to Age, becauſe it takes Youth from the moſt Flouriſhing time of their Life, although Youth Fears Death leſs than Age, not that Youth hath more Courage, but Youth doth not Think of Death ſo often as Age doth, for if Youth had Death in their Mind, they would Fear Death more than Age doth, by ſo much more as they are Younger, and know the World leſs; but Youth thinks Death a Long time off from them, although to many he is ſo Near, as ready to Seize on them; Wherefore if thoſe that are Young, did think they ſhould Die Soon, they would not be ſo Eager and Fond of the World as they are, nor be ſo Vain and Intemperate as many Young Perſons be; the brave Gallants would take little Pleaſure in New Modes, Gay Cloaths, and Fair Miſtreſſes; a Young Gallant would be but a Dull Courtier, a Melancholy Lover, not Melancholy for his Miſtreſs diſfavour, but at Death's approach, not for Love, but for Life; neither would he take Pleaſure in Muſick or Dancing, for the thoughts of Death would make him Dance falſe, and put

his

his Hearing out of Tune, and the Muſick would Sound to his Ears as his Paſſing Bell; neither would he Eye Beauty, but if he did, the Freſheſt Beauty would appear Faded; In truth all his Senſes would be as Rough and troubled VVaters, diſturbed by the Storms of Fear, raiſed in his Mind; for the moſt Valiant minds are ſomewhat Diſturbed with the thoughts of Death, by reaſon the Terrors of Death are Natural to all mankind, not ſo much to Feel, as to Think of, not only for the Parting of Soul and Body, and the dark Oblivion in Death, but for the Uncertain condition after Death; for though Death is not Senſible of Life, yet Life is Senſible of Death; ſo that it is the Thoughts of Death that are Fearfull, and not Death it ſelf that is ſo Terrible, as being neither Painfull to Feel, nor Dreadfull to Behold, becauſe Inviſible and Inſenſible, having neither Shape, Sound, Sent, Taſt, nor Touch; But this Noble Perſon is paſt Thinking, and therefore paſt Fearing, alſo paſt Wiſhing; for he doth not Deſire to live in this VVorld again, he Thinks not of the World, or of any thing in the World, he is free from all Trouble of Mind or Body; in which Happineſs let us lay him in the Tomb with his Forefathers, there to reſt in Peace and Eaſe.

A Generals Funeral Oration.

Beloved Friends,

THis Noble Perſon that lies here Dead, was once our General; a Valiant man he was, a Skilfull Souldier, a Wiſe Commander, and a Generous Giver; he Loved his Souldiers more than Spoil, and Fame more than Life, he was full of Clemency and Mercy, he would give his Enemies their Lives Freely, when he had Overcome them Valiantly, and he was ſo Carefull of his Own Souldiers Lives, as he would never Adventure or put them to the Hazard, but when he ſaw great Probability of Victory; Yet this Gallant man, this Excellent Souldier, whom his Enemies could never Overcome, Death hath Taken Priſoner, with whom he ſhall have but a dark Lodging, and cold Entertainment. Thus Death is the moſt Abſolute Conquerour that is, for no Creature is able to Reſiſt or defend themſelves from Death, whoſe Uncontroling Power makes him Dreadfull, even to the moſt Valiant men, not that they fear Death's Dart, but Death's Oblivion; for Valiant men love Life, and fear Death more than Cowards, or elſe they would not Venture their Bodies ſo often, were it not out of Love to Life, and Fear of Death; Yet is it not that Life, which Cowards are ſo Fond of, nor that Death which they are ſo Afraid of, but 'tis the Life of their Fame, and

Death

Death of their Name, that Honourable and Valiant men ſo much Love and Fear, inſomuch, that to gain the One, and to ſhun the Other, they will Sacrifize their Bodily Life, and Imbrace their Bodily Death, with more Delight and Pleaſure, than the Beautiful'ſt Woman that ever Nature made; and they are to be Commended for it; for it is Life, that the Gods themſelves take delight in; for the Gods are pleaſed to Live in the Minds of their Creatures, and are Angry if their Creatures Think or Speak not Of them, as well as to Them: So all Worthy men Deſire and Indeavour to Live in the Minds of their own Kind, and to be Praiſed, at leaſt Spoken of; for they Deſire and Indeavour to Live both in the Thoughts and Words of men, in all Ages, and in all Nations, and by all Men, if it were poſſible; it being as Natural for Worthy men to deſire to be Remembred, as for all men to deſire to Live, and as Natural for men to deſire to Live, as to Love themſelves. But ſome ſay, it doth a man no Good to be Remembred when he is Dead: It may be anſwered, that then it doth a man no Good, to be Remembred whilſt he Lives, for Remembrance Lives in the Abſent, and Abſence is a kind of Death, but he is as Evil a Natured man, that cares not to be Remembred by his Friends, as thoſe that never Remember their Friends; alſo he is Unnatural to his Kind, and it may be ſaid, that ſuch men are Ungratefull Monſters, or Monſtrous Unnatural: But this Noble Perſon was Remembred

and Spoken often of by his Abſent Friends, and did Remember, and Spoke often of his Friends in their Abſence, whilſt he was Living, and his Worthy and Valiant Actions will be Remembred and Spoken of now he is Dead, in which Remembrance and VVords he may Live ſo long as the VVorld laſts, as being the only Reward, this World can give to Worth and Merit, as Piety, Moral Vertue, Valour and Generoſity, Wit and Learning; for there is no other Reward in this World, but Remembrance and Praiſe, which Remembrance and Praiſe all Good men will give him as his due. Thus will the Tongues and Minds of Living men Build him a Monument of Fame, wherein all his Worthy Acts will be kept in Remembrance, though his Body be Dead, and Buried in Earth, in which let us put it with devout Ceremony.

A Judges Funeral Oration.

Dear Friends,

VVE are met together to ſee Judge N. N's Body laid into the Grave, who in his Life-time was an Upright Judge, for he Judg'd according to Truth and Right, and not for Fear nor Favour; he was free from Covetouſneſs, or corrupting Bribes, he was both a Good and a VViſe Judge, for he would never Judge Over-haſtily any Cauſe for or againſt, untill he had Heard all Sides; neither would he

Retard

Retard or Delay Sutes Over-long, but in All Cauſes he was very Attentive, and in Doubtfull Cauſes very Cautious how to Judge, and in all Criminal Cauſes, or on Life and Death, he would be very Inquiſitive to Know the Truth, for he would not Judge Raſhly, as to Judge Before he had Examined ſtrictly, and had ſufficient Proofs and Witneſſes, or at leaſt very Great Probabilities of the Truth; Alſo he was neither a Temerarious nor an Over-bold Judge, neither Cruel nor Fooliſhly Pittifull; for as he would not Pardon ſo Much nor ſo Many, as to Incourage men to Offend or Commit Crimes, ſo he would not Condemn ſo Much nor ſo Many, as to make a kind of a Maſſacre of Lives; all which made him Live with a Good Conſcience, and Die with a Good Courage, not Fearing a Condemnation, neither in This World, nor the Next, but Deſired to be Summoned to Gods Tribunal, there to be Tried and Judged of the Courſe of his Life in This World, to which Divine Judge we leave him, bearing his Body to the Grave, there to leave that, but not to leave the Remembrance of Him, nor the due Praiſe his Memory deſerves.

A Sergeants or Barreſters Funeral Oration.

Dear Friends,

YOu ſee the Body of Sergeant *N. N.* lies Dead, ready to be put into the Grave, which ſhews, that he would not Plead for Life, or elſe Death had no Ears to Hear his Sute; but if he Pleads as well for Himſelf at Gods Tribunal, as he did for his Clients at the Barr, he will get Judgement on his ſide; the truth is, Nature as well as Education made him a Pleader; for Naturally he had a Flowing Speech, and a Fluent Wit, to Turn, Wind, and Form any Cauſe as he Liked beſt; for his Wit and Eloquence was ſuch, as to make a Doubtfull Cauſe ſeem Clear, and had he not Known by Learning the Laws ſo Well as he did, yet his VVit and Eloquence would have Covered his Ignorance, and Supplied the Defect of his Learning, but he was as Good and Learned a Lawyer, as an Excellent Pleader, and as Honeſt a man as Either, for he took more Pains to Plead his Clients Cauſe, than Pleaſure to Take from his Clients Fees; neither would he Prolong his Clients Sute to Drain their Purſes, nor yet make his Clients Cauſe more Doubtfull than it was, to make them more Fearfull of the Succeſs of their Sutes, than they had Reaſon to fear, and all this to get More Fees; for Fears and Deſires are Prodigal Givers,

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as well as Promiſers; But rather he Pleaded *Gratis* for his Poor Clients, wherein he ſhew'd more Charity to the Poor, than Covetouſneſs to the Rich. Thus he was a Good and Generous Lawyer, a VVitty, Ingenious, Eloquent Pleader; the truth is, he did not only take Pains for his Clients, but Pleaſure in his Own Wit, for he had more Delight, than Profit by his Pleading, and yet he did not take ſo much Pleaſure in his Own Wit and Eloquency, as Others did which Heard him, inſomuch, as more went to Hear him Plead, than thoſe that had Cauſes to be Pleaded; he Reproached not any man, nor uſed Railing Speeches, or Violent Actions in his Pleading, as Many, nay Moſt Pleaders do, but his Behaviour was Civil, his Wit Sweet, and his Speech Gentle; for though his Wit was Quick, Ready, and Free, yet it was neither Salt, Sour, nor Bitter; and though his Speech was Flowing, yet it was not Rough, for it ran in a Smooth though Full Stream; and his Behaviour or Demeanour was ſo Gracefull and Becoming, as the One Delighted the Eyes of the Beholders, as much as the Other the Ears of the Hearers; but though his Body be Dead, yet his Wit, Eloquency, Elegancy, Honeſty, and Abilities, are Living in the Memory of Living men, which will Live by Tradition as Long as there are Men to Remember or Speak: Wherefore let us Keep his Living parts in our Minds, and Bury his Dead parts, as his Body, in the Grave, there to remain in Peace, as the other in Fame.

A Magiſtrates Funeral Oration.

Beloved Brethren,

WE are met here together to Mourn for our Loſs; for the Death of This man is not only a Loſs to every Particular man, but to the whole Common-wealth; for he was a Wiſe man, and an Upright and Juſt Magiſtrate, he did not Serve the Common-wealth to Inrich Himſelf, as moſt Magiſtrates do, but took Pains to Inrich the Common-wealth; nor did he Sell Juſtice for Bribes, but Puniſhed Bribe-takers; neither was he Partial, either to the Rich or Poor, but Judged according to Right and Truth, at leaſt to Great Probability: alſo he kept the Rich from Riot, and the Poor from Idleneſs, and he took away Superfluities to help Neceſſities, not that he Troubled any man for Living to their Degree and Quality, but he would not Suffer any man to Live Above their Degree and Quality; neither would he hinder men from their Lawfull Pleaſures and Delights, but he would not Connive at their Diſorders and Miſrules, neither would he Pardon their Wickedneſſes: He Regarded not the Slanders of his Enemies, nor was he Revengefull, for he Suffer'd not his Enemies to be Injured, but gave them all the Juſtice he could; neither was he Unjuſt to his Foes, nor Ungrateful to his Friends, he had a tender Regard to the Old, Sick, Poor,

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and Shiftleſs; Indeed he was ſuch a Magiſtrate, as he was a Father, a Husband, a Brother, a Friend, a Maſter, a Servant, a Slave for the Common-wealth, all which adds to our Loſs and Grief, but not to his Happineſs; for his Happineſs admits of no Addition, he being as Happy as can be, in which Happineſs let us leave him, after we have Interr'd him with his Fore-fathers.

A Funeral Oration of a Student.

Fellow Students,

WE are met together to VVait upon the Dead Body of our VVorthy Brother in Learning, to be laid in Peace into the Bed of Earth, whoſe Life was ſo Studious, as we may ſay, he was Partly Dead, whilſt he Lived, for the moſt of his Converſation was with Dead Authors, and his Study was as his Grave, ſo that our Learned Brother hath only Changed his Habitation and Lanlord, as from his Study to the Earth, from his Bodily Life to Death; I confeſs, his Lanlord, Death, is Covetous, for Death Exacts or Extorts the Fleſh from the Bones as his due, yet the Body is more Happy, dwelling more Peaceably with Death, than with Life; and as his Body hath made a Happy Change, ſo hath his Soul, but his Soul dwells not now with his Body, for the Soul is an Enemy to Death, and Flies from it, neither can the Soul

Soul live in the Body, when as the Body is turned into Inſipid Earth, for the Soul being of a Celeſtial Nature, cannot Live in a Terreſtrial place, but when Separated, being Pure in it Self, it is Light, and being Free, as having Liberty, it is Agil, through which Propriety it Aſcends unto the Gods on High, and Lives with them Eternally. Thus our Learned Brothers Body Reſting Peaceably, and his Soul Living Bleſſedly, both ſhall meet Glorioufly, and ſo Let's lay his Corps into the Grave Humbly, Ceremonioufly, and Pioufly.

A Funeral Oration of a Divine.

Beloved Brethren,

THis our Dead Brother was an Holy man, both in Profeſſion, and Life; as for his Profeſſion, he was a Divine, and his Practice was as Pious as his Profeſſion was Pure; he was Bleſs'd of the Gods, for they Indued him with Spiritual Graces, Inſpired him with Spiritual Knowledge, and Inabled him with Spiritual Eloquence, to Inform, Reform, and Perform the Church of God, according to the Word of God, amongſt men; but though his time of Life is Expir'd, yet his true Doctrine will remain for the Satisfaction, Comfort, and Salvation of the Souls in Living Bodies. Wherefore, let us lay his Body into the Grave, and leave it to the time of Glorification.

A Funeral Oration of a Poet.

Beloved Brethren,

OUr Brother, whoſe Body is Dead, and is brought to this place to be Inurned, was the moſt Fearfull man that ever Nature made, not to Die, but to be Forgotten; alſo he was the moſt Ambitious man, not for Wealth, Title, or Power, but for Fame; In truth, he was ſo Ambitious, as his Body and Mind was Reſtleſs, indeavouring to Live, like as Nature, or the Gods of Nature, which Live, and are partly Known In their Works, and By their VVorks, which are their Creatures, eſpecially the Chief of their Creatures, which are Mankind; for we cannot Perceive, but that the Chief Habitations of the Gods are in the Minds of men, with which Habitations they are ſo Pleaſed and Delighted, as they Puniſh thoſe men that Neglect or Forget them; nay, the Gods Made Men, or ſuch kind of Creatures, to Remember them, as to Speak of them, Think of them, and to Admire them in their Praiſes, Contemplations, and Adorations; alſo to have Viſible VVorſhip to their Inviſible Deities, as to have Altars, Prieſts, and Sacrifices, to Offer Praiſe, Prayers, and Thankſgiving: So that the Gods are not Satisfied to Live only To or In Themſelves, but in their Creatures; VVherefore, thoſe men Reſemble the Gods moſt, that deſire Fame, which Fame is to be Re-

membred and Prais'd by All Men in All Ages throughout the VVorld; whereas on the Contrary, thoſe that Slight, Neglect, or Speak againſt Fame, as being a Fooliſh Vain-Glory, in that it doth a man No Good, to be Remembred and Praiſed after the Bodily Life, are Irreligious, Ungratefull, and Unnatural: Irreligious, not Deſirous to Imitate the Gods; Ungratefull, not Divulging Natures Gifts; and Unnatural, caring not for the Memory of their Own Kind, as not caring to Live with Them, which is to Live in their Minds: Alſo they are Unjuſt to Themſelves, not deſiring their Own Good, as their Perpetual Name, Memory, and Fame. But this our Brother was not of that ſort of Mankind, as to be Contented to be Buried in a Terreſtrial Oblivion, but would have a Celeſtial Remembrance, which the Gods Perpetuate for a Reward to his Merit. So let us lay his Body in the Grave, and let his Praiſe Ring out his Peal.

A Funeral Oration of a Philoſopher.

Beloved Brethren,

THis our Dead Brother, when he had Bodily Life, he was a Cloſe Student, and had a Great Library, wherein were more VVorks than he had Time to Learn, and they were of more Several Languages, than he was Capable to Underſtand; but he Indeavoured, and was Advanced

Advanced far in Knowledge; his Study was Natural and Moral Philoſophy, his Library the Univerſe, and his Several Books the Several Creatures therein. As for Moral Philoſophy, he knew well how to Compoſe Commonwealths, and to Settle and Govern them; alſo he knew well the Natures, Humours, Paſſions, and Appetites amongſt Mankind, as alſo to Divide and Diſtinguiſh them, and to Order, Form, and Reform them. As for Natural Philoſophy, he did not only Study the Outward Forms of ſeveral Creatures, but their Inward Natures. In truth, his Conception was ſo Subtil and Peircing, his Obſervation ſo Dilative, his Reaſon ſo Strong, his Wit ſo Agil, his Judgement ſo Solid, his Underſtanding ſo Clear, and his Thoughts ſo Induſtrious, as they went to the Firſt Cauſe of ſeveral Effects, and he did not only Converſe with the Body, but the Soul of Nature, indeed he was Nature's Platonick Lover, and She rewarded him in Diſcovering to him her moſt Hidden and Obſcure Secrets, by which he begot Great Wiſdome and Everlaſting Fame; for though his Body be Dead, yet his Good Laws, VViſe Sciences, Profitable Arts, VVitty Experiments, Graces, Vertues, and Eloquence, will Live for the Benefit and Delight of Living men, in all Nations and Ages; and though we have great reaſon to Mourn for his Bodily Death, yet we have more reaſon to Rejoyce for his Glorious Fame; but leaving his Merits to Life, and his Body to Death, let us lay him

into the Grave, to Tranſmigrate as Nature pleaſes.

A Funeral Oration of a Dead Lady, ſpoken by a Living Lady.

Dearly Beloved Siſters in God,

WE are met as Sorrowfull Mourners, to attend this Dead Ladies Corps to the Grave; She was in her Life the Rule of our Actions, and will be in her Fame the Honour of our Sex; She was Favoured of Nature, the Gods, and Fortune; Nature gave her Wit and Beauty, the Gods gave her Piety and Charity, and Fortune gave her Wealth and Education; She was Adorned by the Graces, Beloved by the Muſes, and Attended by the Arts; She was Sociable in her Converſation, Juſt in her Promiſes, and Generous in her Gifts; She was Induſtrious in all Good Actions, Helpfull to all Diſtreſs'd Perſons, and Gratefull for all ſorts of Courtiſies; She was Humble in her Own Proſperities, and full of Magnanimity in her Own Adverſities; her Mind had no Paſſage for any Evil, nor no Obſtruction againſt any Goods; But to repeat or ſumm up the Number of this Ladies Merits, is beyond my Rhetorick or Arithmetick; for certainly ſhe was Compoſed of the Pureſt Eſſence of Nature, and the Divineſt Spirits of Heaven; She had the Piety of Saints, the Chaſtity of Angels, and the Love of the Gods,

Gods, in which Love let us leave her Soul, and lay her Body in the Grave, till the time of Glorification.

A Foreiners or Strangers Funeral Oration.

Beloved Brethren,

YOu ſhew your Charity and Humanity, and that they are not Bound up to Particulars, or to your Friends, and Country-men, but that they Extend to Strangers, in coming to ſee this Stranger, who Died out of his Native Country, Decently to be Buried in a Forein Land, I mean Forein, as from his Native Country, although the truth is, that all the World is Common to Mankind, for Nature hath not aſſigned Men to any Particular place, or Part of the World, but hath given All the World freely to them, as if ſhe made the World and all other Creatures only for Man's ſake; for all other Creatures are not ſo generally Diſperſt, or rather ſo Spreading and Branching throughout the World as Mankind is, by reaſon they Belong, Breed, Proſper or Increaſe in Particular Climates, as ſome in Cold, and others in Hot, and ſome in one Part of the World, and ſome in Another, for ſome Creatures will be ſo farr from Increaſing in ſome Particular Climates, as they cannot Live in them, but in all Parts of the World that are Habitable, there be Men. 'Tis true, Different Climates may cauſe men to be of Different Com-

plexions, but what Complexions ſoever they have, they are all of the ſame kind as Mankind, and of the ſame ſort of Animals; for though all Beaſts are of Beaſt-kind, yet a Fox and an Aſs is not one and the ſame ſort or kind of Beaſt; but there is no ſuch different ſort amongſt Mankind, for there is no difference of men in their Natural Shapes, Proprieties, Qualities, Abilities, Capacities, Entities, or the like, unleſs ſome Defects to ſome Particulars, which is nothing to the Generality, for all the kind of Mandkind is all alike both in Body and Mind, as in their Shapes, Senſes, Appetites, Speech, Frowning, Laughing, Weeping, and the like, as alſo alike in their Rational Parts, as Judging, Underſtanding, Conceiving, Remembring, Apprehending, Conſidering, Imagining, Deſiring, Joying, Grieving, Loving, Hating, Fearing, Doubting, Hoping, Believing, and the like; And therefore, ſince not any man can be accounted as a Stranger in any Part of the World, becauſe he hath by Nature a Right as a Natural Inheritance, to Inhabit what part or place of the World he will; But all Mankind are as Brethren, not only by Kind, but by Inheritance, as being General Sharers and Poſſeſſors of the World, ſo this Dead man ought not to be accounted as a Stranger, but a Brother; VVherefore let us Mourn as we ought to do for a Dead Brother, and Accompany his Hearſe to the Grave with Religious Ceremony, there leaving it in Reſt and Peace.

A Poſt-Riders Funeral Oration.

Beloved Brethren,

YOu have Expreſt your Humanity and Charity in coming to this Poor, Unfortunate man's Burial, which though he was a Poor man, yet he was an Honeſt man, and therefore is much the more Worthy to be Praiſed; for Poverty and Neceſſity is a great Temptation to Knavery, as much as Riches is a Temptation to Foolery, which is Vanity, nay, Riches is not only Guilty of Vanity, but Vice, as Luxnry, Pride, and Wantonneſs, whereas Knavery is Cheating, Cooſening, Stealing, and the like, of all which this Poor man was Free; And as he was an Honeſt man, ſo he was a Laborious man, for his Profeſſion of Life was a Poſt-Rider, an Unfortunate Profeſſion for him, for he Riding faſt upon a Stumbling Jade, fell down and Broke his Neck. Thus we ſee that Misfortunes as well as Sickneſſes bring many to their Lives ends, and many times to a Miſerable end, for Misfortunes take Life away Unawares, and ſometimes Unprepar'd to Dye; ſo this man did not Think, when he got on the Horſes back, he ſhould Ride Poſt to Death, for had he thought ſo, he would have Choſen to Run a-Foot, a Safer, though a Slower pace: But could his Soul Ride Poſt on Death to Heaven, as his Body Rid Poſt on a Horſe to Death, he might Out-ſtrip

many

many a Soul that is gone before him; for though his Soul, as all Souls are Light, and of no Weight, yet Death is no nimble Runner, being Cold and Numb, and nothing but Bare Bones, a Hard Seat for a Tender Soul: Beſides, the way to Heaven is ſo Narrow and Steep, as Death cannot Get up, for ſhould he Venture, his Soul would be in Danger to be Overthrown, and caſt into Hell, which is a Deep, Dark, Terrible, and Dreadfull Pit, wherein is no Hope of Getting out: The truth is, Death carries many Evil Souls down into Hell, but Good Souls he leaves at the Bottom of the Hill, that leads up to Heaven, from which thoſe Souls Climb and Clamber up with great Difficulty; for whatſoever is Excellent, is Hard to Get or Come to, whereas that which is Bad, is Eaſie to be Had. But howſoever, this Poor man is Dead, and we ſhall ſee him Buried, leaving his Soul in its Journey, and his Body in the Grave.

A young Virgins Funeral Oration.

Beloved Brethren, and Siſters in God,

WE here meet, not only as Funeral Mourners, but as Marriage Gueſts, to Attend and Wait upon a Young Virgin, to ſee her Laid into her Nuptial-bed, which is the Grave; 'Tis true, her Husband, Death, is a Cold Bed-fellow, but yet he makes a Good Husband, for he will never Croſs, Oppoſe, nor Anger her, nor

nor give her Cauſe of Grief or Sorrow, neither in his Rude Behaviour, Inconſtant Appetite, nor Lewd Life, which, had ſhe Married any other Husband, might have made her very Unhappy, whereas now ſhe will know no Sorrow; for there is no Whoring, Gaming, Drinking, Quarrelling, nor Prodigal Spending in the Grave, for Death Baniſhes all Riot and Diſorder out of his Habitations; there is no Noiſe nor Diſturbance in his Palace; Indeed Death's Palace is a place of Peace, Reſt, Quiet, and Silence, and therefore all are Happy that Dwell there, for there is no Envy, Malice, Slander, nor Treachery; there Men are not Tempted with Beauty, nor Women Flattered into Wantonneſs, they are Free from all Tentation or Defamation, neither are they Troubled or Tormented with Pain or Sickneſs, for Death hath a Remedy for all Diſeaſes, which is Inſenſibility; the truth is, Death is not only Charitable to Help all Creatures out of Miſery, but Generous, as to be ſo Hopitable, that he ſets Open his Gates for all Comers, inſomuch, as the Meaneſt Creatures that are, have a Free Entrance, and the Same Entertainment with the Nobleſt, for there are no Ceremonies of State, All is in Common; there is no Pride, nor Ambition, no Scorn, nor Diſgrace; and Death's Palace is ſo Spacious, as it is beyond all Meaſure or Circumference, being ſufficient to Receive all the Creatures Nature makes; and ſince there is ſuch Store of Company in Death, and Death ſo Generous and Hoſpitable,

why ſhould we Fear, or be Loath to Dye? nay, why ſhould not we Deſire to Dye, and Rejoyce for thoſe Friends that are Dead, eſpecially Conſidering the Unhappineſs of Life, wherein Man is moſt Miſerable, becauſe he is moſt Senſible and Apprehenſive of what he Suffers, or what he may Suffer? But this Young Virgin is Happier by Death than many Others are, becauſe ſhe hath not Liv'd ſo Long to Suffer ſo Much as thoſe, that are Older, Have done, or as thoſe that Live to be Old, Will do. Wherefore, let us Rejoyce for her Happineſs, and put her into the Grave, the Bed of Reſt, there to Sleep Quietly.

A Young New-Married Wif's Funeral Oration.

Beloved Brethren,

WE are met together at this time, to ſee a New-Married Wife, which is here Dead, to be Buried; She hath made an unequal Change from a Lively Hot Husband, to a Deadly Cold Lover, yet will ſhe be more Happy with her Dull, Dumb, Deaf, Blind, Numb Lover, than with her Lively, Talking, Liſtning, Eying, Active Husband, were he the Beſt Husband that could be; for Death is far the Happier Condition than Marriage; and although Marriage at firſt is Pleaſing, yet after a time it is Diſpleaſing, like Meat which is Sweet in the Mouth, but

but proves Bitter in the Stomack; Indeed, the Stomack of Marriage is full of Evil Humours, as Choler, and Melancholy; and of very Evil Diſgeſtion, for it cannot Diſgeſt Neglects, Diſreſpects, Abſence, Diſſembling, Adultery, Jealouſie, Vain Expences, Waſte, Spoil, Idle Time, Lazineſs, Examinations, Croſs Anſwers, Peeviſhneſs, Frowardneſs, Frowns, and many the like Meats, that Marriage Feeds on: As for Pains, Sickneſſes, Cares, Fears, and other Troubles in Marriage, they are Accounted as wholeſome Phyſick, which the Gods give them; for the Gods are the Beſt Phyſicians, and Death is a very Good Surgeon, Curing his Patients without Pain, for what Part ſoever he Touches, is Inſenſible. Death is only Cruel in Parting Friends from each other, for though they are Happy, whom he Takes away, yet thoſe that are Left behind, are Unhappy, Living in Sorrow for their Loſs; ſo that this Young New-Married Wife, that is Dead, is Happy, but her Husband is a Sorrowfull Widdower; But leaving Her to her Happineſs, and Him to be Comforted, let us put her into the Grave, there to Remain untill the day of Judgement, which Day will Imbody her Soul with Everlaſting Glory.

A Widdows Funeral Oration.

Beloved Brethren,

THis Widdow, at whoſe Funeral we are met, Lived a very Intemperate and Irregular Life all the time of her Widdow-hood, for which not only Nature, but the Gods might be Angry with her; for though She did not Surfeit with Feaſting, yet She Starved her ſelf with Faſting, and though She did not Drink her ſelf Drunken, as many Women in this Age will do, yet She did Weep her ſelf Dry; She grew not Fat and Laſie with overmuch Sleeping, but became Lean and Sick with overmuch Watching; She VVatch'd not to Dance and Play, but to Mourn and Pray, nor did She waſte her Wealth in Vanities, but She did waſte her Life in Sorrow; She Sate not on the Knees of Amorous Lovers, but Kneeled on her Knees to God; Her Cheeks were not Red with Paint, but Pale with Grief; She did not wear Black Patches on her Face, but Black Mourning on her Body; She was Adorned with no other Jewels than her Tears; She had no Diamond Pendents in her Ears, but Tranſparent Tears in her Eyes, no Oriental Pearls about her Neck, but Drops of Tears lay on her Breaſt; Thus was She Dreſt in Tears. She ſuffered not Painters to Draw the Picture of her Face, but her Thoughts did Form her Husbands Figure in her Mind; She

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hung not her Chamber with Black, but her Mind with Melancholy; She Baniſhed all Stately Ceremonies, and Ceremonies of State, and ſet her ſelf Humbly on the Ground; She paſt not her time with Entertaining Viſitors, but Entertain'd her Self with the Remembrance of her Husband; She did not Speak much, but Think much. In ſhort, She was ſo Intemperate in her Grief, as her Grief Kill'd her, it may be ſaid ſhe was Murdered with Grief, and no kind or manner of Murder is Acceptable either to Nature or the Gods, but ſome ſorts of Murders are Hatefull to both. Yet this Widdow, howſoever ſhe Offended in her Over-much Grieving, She had Pardon for her Praying, and to prove the Gods did Pardon her, they Granted her Requeſt, which was, to take her out of this World without Painfull Sickneſs, and ſo they did; for She was ſo free from Pains, as She parted with Life with a Smiling Countenance, and lay as Still as if She lay to Sleep, She breathed out her laſt Breath ſo ſoftly, as thoſe that ſtood Cloſe by her Bed, could not hear her Sigh, and when She was Dead, her Beauty, that all the time of her Mourning was Obſcured in her Sorrows, Appear'd in her Death, only the Gloſs of her Eyes were Covered with their Lids, for Death had Shut her Eye-lids down, and Seald up her Lips, which Lips ſeem'd, as if they had been Seal'd with Red Coloured Wax, although Death had Kiſt them Cold; for now Death is her Lover, not an Amorous, but a Deadly Lo-

ver, to whoſe Imbraces we muſt leave her Body, after we have laid it in the Bed of Earth.

Another Widdow's Funeral Oration.

Beloved Brethren,

WE are met as Funeral or rather Marriage Gueſts of a Dead Widdow, who is now Re-married to her Husband in Death, and no queſtion, but their Souls will Joy in the Knowledge of each other; for though Bodies Dye, yet Souls do not, but Live for ever, Death having Power only over the Senſitive, not over the Rational Life; for Knowledge Lives, though Senſes Dye; and if the Soul Lives, no queſtion, but all that is Inherent in the Soul Lives, as all the Paſſions, Affections, Thoughts, Memory, Underſtanding, Judgement, Conceptions, Speculations, Fancy, Knowledge, and the like, which are the Parts and Ingrediences with which the Soul is Compoſed, Form'd, and Made; Thus the Soul being made of ſuch Thin, Fine, Pure, and Rare Matter, Death can take no hold of it, for Death's Power is only on Groſs Corporeal Subſtances or Matter, not on Celeſtial Bodies, but Terreſtrial; but this Widdows Soul was Purer than other Souls uſually are, (for there are Degrees of Purity in Souls, as well as Degrees of Groſsneſs in Bodies.) The truth might eaſily be Perceived in her Life, for there was as much Difference between her

her Soul and Other Souls, as between Souls and Bodies, at leaſt as much Difference as between a Glorified Soul, and a Soul Imbodied; Nay, her Soul was ſo Pure, as it did Purifie her Body, for it did Refine the Appetites, which Cleared the Senſes; beſides, her Soul did Inſtruct the Senſes, which made them More Senſible, ſo that they were kept Clean, Clear, and Healthfull by Temperance, and made Apt, Quick, and Ready by Reaſon, inſomuch, as Time had but a Little Power to Hurt them, and was not Able to Deſtroy them without the Help of Death, had ſhe Lived Long, but Death to ſhew his Power, deſtroyed her Body without the Help of Time, for ſhe Lived not to be ſo Old as for Time to make a Trial; yet her Body Lived Longer than ſhe was willing it ſhould have done, deſiring it might have Died when her Husband Died, but the Gods Forbad it; for though any Creature, eſpecially Man, may Call Death when he Will, and Force him to take his Bodily Life away, yet the Gods are Angry, if any man will not ſtay whilſt Death comes of Himſelf without Inforcement. Nevertheleſs, Death did Favour this Widdow; for though he did not take her ſo Soon as ſhe would have Died, yet he ſuffered her not Long to Live a weary Life, for which Favour ſhe received Death with Joy, and a Smiling Countenance, whereas Death for the moſt part is received with Fear and Sadneſs; and ſince ſhe Rejoyced at her Death, we have no Reaſon to Mourn now ſhe is Dead, eſpecially in

that ſhe Lived and Died Vertuouſly, and Pi-ouſly, for which the Gods will Advance her to Everlaſting Glory; For this Glory let us Praiſe the Gods, and Bury her Body in her Husbands Tomb or Grave, that their Duſt or Aſhes may lye together.

A Young Child's Funeral Oration.

Beloved Brethren,

WE are the Funeral Gueſts to a Young Male Child, an Infant, who Died ſoon after it was Born, and though all Men are Born to Live, and Live to Dye, yet this Child was Born to Dye, Before it had Lived, I mean in Compariſon of the Age of men; Thus this Child was Born, Cried, and Died, a happy Concluſion for the Child, that he had Finiſhed what he was made for, in ſo Short a time, for he could not have had leſs Pain, leſs Trouble, nor leſs Deſires, to have left the World, had he Liv'd longer, for Life is Reſtleſs with Deſires, Sickly and Painfull with Diſeaſes, Troubleſome with Cares, Laborious with Labour, Grievous with Loſſes, Fearfull with Dangers, and Miſerable in all; which Miſery this Child hath Eſcap'd, but had he Lived, he could not have Avoided it: beſides, he is not Guilty of Self-acting Sins, and ſo Deſerves no Puniſhment, for neither Commiſſion nor Omiſſion can be laid to his Charge, having no time for Either, ſo that he

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is free from Both, as alſo from Suffering, either in this World, or the Next, unleſs there be ſuch a ſevere Decree, as the Child ſhall Suffer for his Parents faults, which Faults he could neither Hinder nor Annul, neither did he Approve, nor Allow them, nor Aſſiſt them in Evil; But it is not probable, he ſhall Suffer, being Innocent; and Death, that is Accounted the Wages of Sin, may rather be taken as a Gift of Mercy; alſo Death might be ſaid to be a Purifier from Sin, as well as a Puniſher of Sin; Wherefore, this Child is paſt the Purgatory of Death, and is in the Heaven of Peace, Reſt, Eaſe, and Happineſs, in which let us leave him, after we have Covered his Corps with Earth.

An Old Ladies Funeral Oration.

THis Old Lady was Favour'd by Nature, Fortune, and Time, Nature in her Youth gave her Beauty, Fortune gave her Wealth, and Time and Nature gave her long Life; She was Courted in her Youth for the Pleaſures of her Beauty, and Flattered in her Age for the Profit of her Wealth, but being Chaſt and Wiſe, She was neither Corrupted with the One, nor Deluded with the Other, not Tempted with Courtſhip, nor Cooſen'd with Flattery; and as She was Chaſt and Wiſe, ſo She was Pious, for the Gods gave her Grace, to beſtow her Wealth to Charitable uſes; Thus what ſhe Got by For-

tune, ſhe Gave to Heaven, indeed ſhe Bought Heaven with Fortune's Gifts, for none can get into Heaven but by Faith and Good Deeds, and her Faith did Believe, that her Good Works would be as an Advocate to Plead for her, and no queſtion, but they have gotten her Sute, and her Charity will Live here on Earth, though ſhe be Dead, and thoſe ſhe Relieved will make her their Saint; Thus ſhe will be Sainted both on Earth and in Heaven, which is as Great an Honour, and a more Bleſſed Condition, than the Emperours had with all their Conqueſts, Power, Pride, and Vanity, for the height of their Ambition was to be Deified on Earth, and to be Sainted is as much; They were Worſhipp'd for Fear, She Pray'd to for Love; They had Idolatrous Worſhippers, She Sanctified Petitioners; Their Idols laſted but a time, She ſhall be Bleſt for Evermore.

An Ancient Man's Funeral Oration.

Beloved Brethren,

AGe hath Uſhered our Friend to Death, and we are here met to attend him to the Grave; it is an Human, Charitable, and Pious Service, to ſee the Dead laid Decently and Ceremoniouſly into the Earth, and it is an Happineſs for the Dead, to be Inurned with their Fore-fathers; for who knows to the Contrary, but that there may be a Natural Sympathetical Intermixing with their

their Duſt, and an Earthly Pleaſure in their Mixture? for certainly there is a mutual Society In the Earth, as well as On the Earth, and why may not the Earth have a Sympathetical Intermixing and Conjunction as well as the other Elements? I Perceive no Reaſon againſt it; but whether there be an Incorporating, Aſſociating, and Friendſhip, as Duſt with Duſt, I know not, ſurely there is a Peaceable Abiding, having not a Senſible Feeling or Knowledge, whereas Life, wherein Senſe and Knowledge Dwells, is Reſtleſs, full of Troubles, Misfortunes, Pains, and Sickneſſes to the Body, and Perturbations in the Mind, ſo that the Body is Seldome at Eaſe, or the Mind at Quiet; But Life hath tried the Patience, and Death the Courage of our Friend, for he was neither Impatient with Life, nor Fearfull of Death, he had ſuch Great Experience living ſo Long, as to Know, there is neither Conſtancy, Certainty, nor Felicity, amongſt or with the Creatures in this World, and Time had made him ſo Wiſe a man, as he knew by Himſelf, that there was no man Perfect, nor truly Happy; for Happineſs and Imperfection cannot Aſſociate together: yet by his VViſdome, he did Inform, Reform, Rule and Govern himſelf as well, as Nature and the VVorld would give way or leave to; for he would never Command any, but thoſe that were Willing to Obey, and he did Obey thoſe, he Could not Command, he would never make a fruitleſs Oppoſition, but was free from

Faction and Sedition, Ambition and Covetouſneſs, for he knew, there is not any VVorldly thing worth an Over-earneſt Deſire, nor any thing ſo Permanent, as could be kept Long; he would Temperately make uſe of what he Had, and what he VVanted for his Uſe, he did Honeſtly Indeavour for it, and what he could not have Eaſily and Freely, he was Content to be without; Moreover, he was ſo Moderate in his Deſires, as he did Scarcely deſire what was Neceſſary, and oftentimes he would Part from his Own Maintenance to Relieve the Diſtreſſes of Others, believing he could Suffer want more Patiently; indeed he had ſuch a Power and Command of Himſelf, as the Appetites of his Body, and Paſſions of his Mind, were as Obedient to his Will, as Saints on Earth, or Angels in Heaven are to the Gods; and this VViſe Government of Himſelf, made him fit for the Company of the Gods, with whom we Leave his Soul, and will Interr his Body as we ought.

An Old Begger-Womans Funeral Oration.

Beloved Brethren,

THis VVoman, that is here to be Buried, was Old when ſhe Died, very Old, and as Poor as Old, and though ſhe was Old, yet ſhe had Longer Acquaintance with her Poverty than Age, being alwayes Poor from her Youth, indeed ſo Poor, as ſhe was Forced to Beg for her Live-

Livelihood: Thus ſhe was a Double Begger; but now ſhe is gone to Beg at Heavens Gate, both for Food and Raiment, where, if Heavens Porter lets her In, ſhe will be Fed with Beatifical Food, and Cloth'd with Celeſtial Glory, a great and good Change, for here ſhe was Fed with nothing but Scraps, and Cloth'd with Raggs, and much ado to Get them, not without long Stay and earneſt Intreaties; ſo Hard are men's Hearts, and Cold are men's Charities; the truth is, men in Proſperity feel not the Miſery of Adverſity, and being not Senſible of their Want, are not Ready in their Relief: beſides, they think all that is given from their Vanities and Luxuries, is a Prodigal waſte, and it is to be Obſerv'd, that thoſe that are Richeſt, are the moſt Uncharitable, whereas thoſe that have but Little, yet will give to thoſe that have Nothing to Live on, feeling in ſome ſort what Want is; And to ſhew the Hard Hearts of Mankind to their own Kind, this Woman, although ſhe had Begg'd almoſt Fourſcore Years, yet ſhe got ſo Little, as ſhe had nothing to Leave, not ſo much as to Bury her. But as ſhe Lived on Cold Charity, ſo now ſhe Lies with Cold Death, a Cold Condition, both Alive and Dead; the firſt Cold ſhe Felt to her Grief, this laſt Cold ſhe is Inſenſible of to her Happineſs, in which Happineſs we will leave her, and put her into the Grave of Peace.

A Young Brides Funeral Oration.

Beloved Brethren,

THis Young Virgin, that lies here Dead, ready to be Buried, this very day had ſhe Lived, ſhe had been Married, for ſo her Lover and She had Deſign'd, at which deſigned time ſhe little thought Death ſhould have been her Bridegroom, and that her Winding ſheet ſhould be her VVedding Smock, and her Grave her Bride-Bed, there to lye with Death, but doubtleſs Death was as far from her Thoughts, as her Lover neer to her Heart: for had ſhe Believ'd ſhe ſhould have Died ſo ſoon, or but Fear'd it, ſhe would not have made ſuch Preparations, as uſually Young Maids do for their Wedding daies; indeed Young Maids have Reaſon enough to Eſteem much of That day, for it is the only Happy day of their Life, it is a day which is wholly Conſecrated to Love, Joy, Pleaſure, Bravery, Feaſting, Dancing, Mirth and Muſick, on that day their Hearts are Merry, and their Heels are Light, but after their Bridal Shoos are off, their Dancing daies are done, I mean they are done in reſpect of Happineſs; for though Married Wives keep more Company, and Dance and Feaſt oftner than Maids, having more Liberty, yet they are not ſo Merry at the Heart, nor have they ſo Lively Countenances, nor are ſo Galliard after they have been Married ſome time,

time, as they were Before they were Married, or as they were on their VVedding day, for their Mirth is Forced, and their Actions more Conſtrain'd, though not ſo much Reſtrain'd; whereas Maids and Brides, their very Thoughts as well as their Perſons Dance, Sport, and Play in their Minds: But this Young Virgin, and Dead Bride, can neither Dance nor be Merry, neither hath ſhe Cauſe to Weep or be Sad, nor ſhe hath no Amorous Thoughts towards her Bridegroom, ſhe takes no Notice of him, his kind Imbraces do not make her Bluſh, neither doth ſhe Hate or Fear him, ſhe Grieves not for the Change, nor Thinks ſhe of her Living Lover, that ſhould have been her Living Husband, but is now her Living Mourner, whoſe Tears like Raining Showers have all Bedewed her Hearſe; and though ſhe was not led with Bride-maids to the Church, yet ſhe is brought by Virgins to the Grave, her Hearſe is Crown'd, though not her Head, and Covered with white Satin, like as a Marriage Gown, and all her Tomb is Strew'd with Flowers ſweet, like to a Bridal-Bed, in which Tomb let us lay her, and then Sing Anthems inſtead of Epithalamiums, and ſo leave her to her Reſt.

A Child-Bed Womans Funeral Oration.

Beloved Brethren,

WE are met together to ſee a Young Dead Woman, who Died in Child-Bed, to be laid into the Bed of Earth, a Cold Bed, but yet ſhe will not take any Harm there, nor we ſhall not fear ſhe will Catch her Death, for Death hath Catch'd her; the truth is, that although all Women are Tender Creatures, yet they Indure more than Men, and do oftner Venture and Indanger their Lives than Men, and their Lives are more Profitable than men's Lives are, for they Increaſe Life, when Men for the moſt part Deſtroy Life, as witneſs Warrs, wherein Thouſands of Lives are Deſtroyed, Men Fighting and Killing each other, and yet Men think all Women meer Cowards, although they do not only Venture and Indanger their Lives more than they do, but indure greater Pains with greater Patience than Men uſually do: Nay, Women do not only indure the Extremity of Pain in Child-birth, but in Breeding, the Child being for the moſt part Sick, and ſeldome at Eaſe; Indeed, Nature ſeems both Unjuſt and Cruel to her Femal Creatures, eſpecially Women, making them to indure all the Pain and Sickneſs in Breeding and Bringing forth of their Young Children, and the Males to bear no part of their Pain or Danger; the truth

truth is, Nature hath made her Male Creatures, especially Mankind, only for Pleasure, and her Female Creatures for Misery; Men are made for Liberty, and Women for Slavery, and not only Slaves to Sickness, Pains, and Troubles, in Breeding, Bearing, and Bringing up their Children, but they are Slaves to Men's Humours, nay, to their Vices and Wickednesses, so that they are more Inslaved than any other Female Creatures, for other Female Creatures are not so Inslaved as they; Wherefore, those Women are most Happy that Never Marry, or Dye whilst they be Young, so that this Young VVoman that Died in Child-Bed is Happy, in that she Lives not to Indure more Pain or Slavery, in which Happiness let us leave her, after we have laid her Corps to Rest in the Grave.

A Souldiers Funeral Oration.

Beloved Brethren,

THis Dead man, whom you attend to the Grave, was, whilst he Lived, a Valiant, Gallant man, and an Excellent Souldier, for that was his Profession in times of VVarr, a Noble Profession, for all Valiant Souldiers are Honour's Sons, Death's Friends, and Life's Enemies, for a Souldiers Profession is to Destroy Lives to get Honour and Fame, by which Destruction Death is a Gainer; In truth, Death is a Souldiers Companion, Camerade, and Fami-

liar Acquaintance, but not a Souldiers Friend, though Souldiers be Death's Friends; he is no Stranger to Souldiers, for they ſee him in all Shapes, Poſtures, and Humours; yet the moſt Terrible Aſpects of Death could not Affright nor Terrifie this Souldier, nor cauſe him to Remove an Inch back, for he would Venture to the very Jaws of Death. Thus Bold, Adventurous Souldiers do more Affright Death, than Death doth Affright them, inſomuch that Death for the moſt part Runs away from Valiant men, and Seizes on Cowards, and daring not Aſſault Valiant men in the Fore-front, he Steals upon them as it were Unawares, for he comes Behind Valiant men, when he takes hold of them, or elſe he Seizes on them by Treachery, or Weakens their Bodies ſo much by Sickneſs, as they are Forced to Yield; Indeed there was no other way for Death to take this Valiant Souldier but by Sickneſs, for he could never take him in the Field; But Death is of the Nature of Ungratefull men, who Indeavour to do thoſe moſt Miſchief, that have been moſt Bountifull to them, and are Ready to take the Lives of thoſe they were moſt Obliged to; for Valiant men give Death Thouſands of Lives to Feed on, yet he is like ſome Gluttons, the more they Eat, the Leaner they are, nay, Death is ſo Lean, as to be only Bare Bones, and by his Empty Scul he may be thought a Fool, having no Brains, though he be rather a Knave than a Fool, for he Deceives or Robbs Nature and Time of many Lives,

Lives, taking them away before Nature and Time had Ordain'd them to Dye; But leaving Death to Ingratitude, Cheats, and Robberies, we muſt alſo leave him this Dead Souldiers Body for to Feed upon, for all Heroick men are Death's moſt Nouriſhing food, they make him Strong and Luſty; and ſince there is no Remedy, let us place this Dead *Heros* on Deaths Table, which is to put him into the Grave, and there leave him.

An Oration concerning the Joys of Heaven, and Torments of Hell.

Beloved Brethren,

YOu have heard of Heaven and Hell, Gods and Devils, Damnation and Salvation, and that you ſhall have a Fulneſs of Bliſs in Heaven, and be Everlaſtingly Tormented in Hell; alſo you have heard Hell and Heaven deſcribed to you, as that Heaven is Compoſed and Built all of Pretious Stones, and Rich Metall, as Gold, Diamonds, Rubies, Pearls, Saphyrs, and the like; as alſo what Degrees and Powers there be; and for Hell, it is deſcribed, to be Dark as Night, and yet great Elemental Fires, in which the Damned ſhall be Tormented, the like for other Torments, that Devils uſe as their Rods and Scourges to Puniſh the Damned; alſo that the Devils do Curſe, and the Bleſſed Sing and Rejoyce; Moreover, you have heard by your

Teacher, and ſeen Painted in Pictures, both the Shapes of Devils and Angels, the Angels with Wings, and the Devils with Horns and Cloven feet, like Beaſts; all which may be True, for any thing we ſenſibly know to the Contrary, and yet Perchance all theſe Relations may be Falſe, as the Relation of the Situation of Heaven and Hell, and the Architecture of either, or the Shapes of Devils or Angels, or the manner and wayes of their Pleaſures and Delights, and their Pains and Torments; all which may not be ſo, as they are Uſually Deſcribed to us, but made by men's Fancies, for no Mortal man is come either from Heaven or Hell, to tell us Punctually of every particular Truth. Yet a Heaven and Hell, Good and Bad Angels, Pains and Torments, Joys and Pleaſures there are, for both Reaſon and Faith informs us, alſo God himſelf tells us in his Holy Writs, and by his Inſpired Prieſts and Prophets, that there is Reward for the Good in Heaven, and Puniſhment for the Bad in Hell; but if we will give our Imaginations leave to Work upon that we cannot Know, whilſt we Live here in this World, let us Imagine what is moſt Probable; and firſt for the Situation of Heaven and Hell, or the Architecture of either, or the Shapes of Devils or Angels, it is beyond my Imagination; yet ſome Imagination may beget a Belief, at leaſt ſome Probability of the Joys in Heaven, and the Torments in Hell; Wherefore, I'le begin with the Glorified Bodies in Heaven, which Bodies in their

their Glorified Condition ſhall have their Senſes more Perfect, and their Appetites more Quick, the Body being Purified into a Celeſtial Purity, than when their Bodies were Clogg'd with a Terreſtrial Groſsneſs, which made their Senſes Weak, and their Appetites Dull; theſe Glorified Bodies ſhall have their Senſes Fill'd, and their Appetites Satisfied in a Spiritual manner, as thus: The Sight ſhall have the moſt Beautifull, Splendorous, Pleaſant, and Glorious Objects, not that thoſe Objects are Corporally Without them, but only in their Sight; and ſuch Varieties of ſuch Sights, as they ſhall ſee each Sight Fully to Admire them, but not to Tire them, and being Satisfied, they ſhall have New, and with every New Sight a New Admiration, and after every Admiration a New Sight: The like for the Senſe of Hearing, which ſhall be Fill'd ſometimes with Eloquent Language, Witty Expreſſions, and Fancy, Expreſt both in Verſe and Proſe, ſometimes Rational Diſcourſes, Wiſe Sentences, Oratory Speeches, and Learned Arguments, alſo Harmonious Muſick, Melodious Voices, and Pleaſing Vocal Sounds, with ſuch Variety and Delight, as Art nor Nature never knew; yet nothing ſhall Come from Without to the Ear, or be Conveyed into it, but be Within it: And as for the Senſe of Sent, ſuch Sweet Perfumes, and Raviſhing Sweets ſhall it Smell, as every Sent ſhall breed a New Deſire, and every Deſire a New Sent, and have in all a Satisfaction; yet

nothing of theſe Various Sweets, or Sweet Perfumes, ſhall enter from Without into the Noſtrils, but be Within them: And as for Taſte, Delitiouſly and with *Guſto* ſhall it Feed and Satisfie the Stomack, not with Food, but Taſte, for Taſte ſhall be the Food, and every Appetite ſhall bring a New Taſte, and every Taſte a New Appetite, and every Appetite ſhall be Satisfied, yet in the Mouth ſhall not any Meat be: The like for Touch, which is a kind of Taſte, there ſhall be a Feeling Pleaſure, where every Touch ſhall be a New Pleaſure, and every Pleaſure ſhall bring a New Touch, there ſhall Touch feel a Comfortable Heat from a Freezing Cold, and a Refreſhing Cold, upon great Sultry Heats, and yet no Fire nor Froſt ſhall Touch their Bodies; there ſhall it feel a Scratching Pleaſure, to take off Itching Pain, yet nothing Hurt the Body; there ſhall it feel a Soft and Downy Touch, as from a Hard Rough Pain, yet nothing Preſs the Body, and all the Body ſhall feel ſuch Eaſe, as if it came from Hard Labour, and ſuch Reſt, as from a Tedious Travelling, and Infinite of other Pleaſurable and Delightfull Touches, as are not to be Expreſt. Thus every Senſe ſhall be Satisfied in a Spiritual way, without a Groſs Corporeal Subſtance, and the Bleſſed Souls of theſe Glorified Bodies, and Spiritual Satisfactions of Glorified Senſes and Appetites, ſhall be fill'd with all Perfection, as a Clear Underſtanding, a Perfect Knowledge, a Pure Wit, a Sound Judgment, and a Free Will, and all the

Paſſions

Paſſions Regulated and Govern'd, as they ought to be, into Love and Hate, as Hate to the Wicked and Damned, and Love to the Bleſs'd and Glorified; and ſuch Delights ſhall they have not only in the Pleaſures of their Glorified Bodies, but in Themſelves, ſuch as God himſelf Injoys; thus ſhall Souls and Bodies be Bleſs'd and Glorified in Heaven. And after the ſame manner and way, as Bleſſed Souls and Bodies have Delight and Pleaſure, and Fulneſs of Joy in Heaven, ſo ſhall the Souls and Bodies of the Damned have Terrour and Torments, and Fulneſs of Horrour in Hell; for as the Senſes and Appetites have Variety and Satisfaction of Pleaſures in Heaven, ſo ſhall the Senſes and Appetites have Variety of Terrour, Dread, and Horrour, and be Surfeited with Averſion, Loathing and Reluctancy, and fill'd with Miſery and Evil: As for the Senſe of Touch in Damned Bodies, it is not probable they are Burnt with Elemental Fire, as many Think, but their Senſe of Touch hath ſuch a Burning Feeling, as is ſo far beyond the Elemental Burning, as that Burning is a Pleaſure to it, and ſuch Exceſſive Variety of Pains, it is probable they have, as Art could never Invent, nor Nature make, nor Senſe Feel in this World, nor Thought of man Imagine: And for the Senſe of Sent, it is not probable there is the Smell of Brimſtone and Sulphur, for that may be indured without a great Diſlike, but it is Probable and to be Believed, that their Senſe of Sent ſmells Varieties of

filthy

filthy Stinks, yet not from Without them, as of the Devils making, but Within themſelves: And as for their Senſe of Hearing, it is not probable, that the Devils do Vocally Roar or Verbally Curſe, but that the Damned have in the Senſe of Hearing, Infinite, Confuſed, Fearfull, and Dreadfull Noiſes, Reproaching, Exclaming, and Curſing Words and Speeches: And as for the Senſe of Sight, it is not ſo much the Devils Ugly and Monſtrous Shapes, which they ſee, but their Senſe of Sight is fill'd with Infinite Varieties of Ugly, Deformed, Monſtrous, and Terrible Sights. Thus it is probable the Damned are Tormented. Alſo 'tis probable, that both the Damned and Bleſſed are Fixt to their Places; for the Bleſſed having Fulneſs of Joy and a Fruition of Deſire, have no Occaſion or Deſire to VVander from Place to Place, for it is Reſtleſs Deſire, and Unſatisfied Appetite, that Moves and Removes, ſeeking for that they would Have, and cannot Get, or for Something, they know not VVhat, for which the Damned may deſire to Remove; but as the Bleſs'd Saints are Fixt with a Fulneſs of Joy and Admiration, not caring to Remove therefrom, ſo the Damned are ſo Strucken with Fear and Terrour, as they Dare not Remove, if they Could; and as the Satisfaction, Variety, Pleaſure, Delight and Joy of the Bleſſed, begins and continueth without End, ſo the Variety of Averſion, Terrour, and Torments, begins and continues for Ever; But the moſt Probable Opinion is, that the Fulneſs

of

of Joy is the Love of God, and the Fulneſs of Pleaſure the Glory of God, and the Horrour and Torments of the Damned is the Want of that Love and Glory.

An Oration to a Congregation.

Dearly Beloved Brethren,

MAn hath not only Vain or Erroneous Imaginations or Opinions, but Beliefs, being without Ground or Foundation, which is without Senſe and Reaſon; for what Senſe and Reaſon hath Man to Imagine or Believe, that Heaven, which is Celeſtial, ſhould be Compoſed of Terreſtrial Materials, as of Pure Gold, Cryſtal, and Pretious Stones, and not rather Believe it to be only the Beatifical Viſion of God? and what Senſe and Reaſon hath man to Believe that Hell is Hell, for Want of the Preſence of God, whereas the Omnipotent God muſt Neceſſarily be all Fulfilling? and is it not a ſtrange Contradicting Opinion or Belief, that Hell is Dark, and yet that in Hell is Elemental Fire and Terreſtrial Brimſtone? and what Senſe and Reaſon hath Man to believe, that Celeſtial Bodies have Terreſtrial Shapes, whereas we may eaſily Perceive, that all outward Shapes, Forms or Figures, are according to the Degrees of the Purity or Groſsneſs of the Subſtance or Matter they are Compoſed of? Wherefore, Man hath not any Rea-

ſon to Believe, that Angels, which are Celeſtial Subſtances, can have Terreſtrial Shapes; and what Reaſon hath Man to Believe, that Angels in Heaven have the Shapes of Men on Earth; but if they ſhould believe they have Terreſtrial Shapes, why ſhould they believe them to have Mens Shapes, and not the Shapes of other Creatures? it might be Anſwered, the Belief Proceeds from the Son of God, who did Take upon Him the Shape of Man, but then we may believe, that Angels are of the Shape of Doves, becauſe the Holy Ghoſt, which is Co-equal and Co-eternal with the Son, did Take upon Him the Shape of that Bird. Alſo what Reaſon hath man to Believe, that the Devils Shapes are partly of the Shape of Beaſts, as to have Tails, Horns, Claws, and Cloven feet? do they believe that the Shape of Beaſts is a more Wicked or Curſed Shape than any other Animal Shape? But theſe Opinions or Beliefs proceed from Groſs Conceptions, made by Irregular Motions, in Groſs Terreſtrial Bodies, or Brains in Mankind, who make Hell and Heaven, God, Angels and Devils, according to their Fancies, and not according to Truth, for Man cannot Know what is not in his Portion of Reaſon and Senſe to Know, and yet man will Judge and Believe that, which he cannot poſſibly Know, which is Ridiculous even to Human Senſe and Reaſon. But to Conclude, *Dearly Beloved*, men's Thoughts are too Weak, their Brains too

Little,

Little, their Knowledge too Obſcure, and their Underſtandings too Cloudy to Conceive Gods Celeſtial Works or Workings, or his Will or Decrees, Fates or Deſtinies; Wherefore, Pray without Forming, Obey without Cenſuring, Fear his Power, Love his Goodneſs, and Hope in his Mercy, and the Bleſſing of God be amongſt you.

An Oration to a Sinfull Congregation.

Beloved Brethren,

YOu Live ſo Lewdly, Riotouſly, and Wickedly, as if you did not Believe there are Gods or Devils, Heaven or Hell, Puniſhment or Bliſs, and as if there were none other Life after this Life, but you will find you ſhall be ſo Puniſhed for your Wickedneſs, unleſs you Amend, as you will Curſe your Birth, Life, and Death; for ſo Bad and VVicked you are, that the Seven Deadly Sins are not ſins enough for you, but Daily, nay Hourly, you Study to make more Deadly ſins, nay you are ſo Ingenious in Deviſing Sin, as you are the moſt ſubtil Artiſans therein that ever were; you are a *Vitruvius* for Deſigining Sins, a *Pygmalion* for Carving out Sins, an *Apelles* for Painting out Sins, a *Galileus* for Eſpying out Sins, an *Euclid* for Numbring and Multiplying Sins, ſo that your Sins are now paſt all Account, an *Archimedes* for Inventing

Sins, an *Ariſtoteles* to Find out Sins, a *Cicero* in Pleading for Sins, an *Alexander* in Fighting for Sins, an *Homerus* in Deſcribing Sins, and your Lives and Actions are the Foundations, and Materials, the Stones and Chiſals of Sins, the Boords and Planks, the Light, Shaddows, and Colours of Sins, the Perſpective Glaſſes of Sins, the Figures of Sins, the Inſtruments and Engins of Sins, the Lines, Circles, and Squares of Sins, the Bodies, Parts, and Lives of Sins, the Tongue and Speech of Sin, the Arms of Sin, the Brains and Wit of Sin: Thus you are nothing but Sin Within and Without; for Life, Soul, Thoughts, Bodies and Actions are all Sin; Indeed you ſeem, as if you were neither Made by Nature nor God, but Begotten or Produced from Devils; for Nature Exclames againſt you, and God Abhorrs you, the Devils will Own you, but God of his Mercy give you Grace to Repent and Amend your Lives, that what Sin is Paſt, may be Blotted out, and that your Lives, Thoughts and Actions may be ſuch, as may Gain ~~you upon~~ Eternal Bleſſedneſs, and Everlaſting Glory, for which let us Pray.

An

An Oration, which is an Exhortation to a Pious Life.

Beloved Brethren,

YOu come here to be Inſtructed, but yet you do not Amend your Lives, for you Live Idlely and Wickedly, you make no Profit of your Inſtructions or Exhortations, for it ſeems by you, that the more you are Taught, the more Ignorant you are, like thoſe that become Blind, or their Sight Dazled with Too much Light; Indeed you Live as if you had not Rational Souls, or that you thought Souls Die as Bodies do, but you will find you have Souls that ſhall Live to indure Torment, if you do not Reform your Lives: 'Tis true, many have Strange, and ſome, Atheiſtical Opinions concerning the Soul, for Some have had Opinions, that Man hath no other Soul, but ſuch as Beaſts have, and Others, that the Souls of all Creatures Go out of one Body into an other, and that Death doth but Change the Souls Lodging; and Some have had an Opinion, that there is no ſuch thing as a Soul, but that which is called a Soul, is only Animal Life; and Others believe there be Souls, but they Die as Bodies do; Others, that there is but One great Soul, which is the Soul of the World; but the Right and Truth is, that men have Particular Souls, which not any other Creature hath,

which are called Rational Souls, and ſhall Live for Ever, either in Torment or Bliſs, according to their Merit; But the Beſt and Wiſeſt men make no queſtion of the Rational Soul of Mankind, though many Learned men Trouble their Heads to prove What the Soul is, for ſome believe the Soul is Corporeal, others it is Incorporeal: Alſo many Trouble themſelves to know, When the Souls of Mankind Enter into their Bodies, ſome think Before the Body is Born; others hold, it enters not Untill the Body is Born; and ſome think, that the Body receives the Soul ſo ſoon as it receives Life in the Womb; and ſome think Before, as when it is newly Conceived: but thoſe that are of an Opinion, that Life and Soul enters into the Body together; believe their Departs together by Death; and thoſe that think the Soul enters not into the Body untill it be Born, believe the Soul is but a Weakling at firſt, and grows Stronger as the Body grows Older. Thus they Trouble their Heads, and Exerciſe their Wits concerning the Soul, to know What it is, and How it is, but never take Thought as how it Will be when they Dye, like the Dog that left the Subſtance to ſeek for the Shaddow, ſo men leave the Salvation, and Diſpute about the Creation: But my Exhortation is, that you would Pray more, and Diſpute leſs; for what ſhall we need to Trouble our Minds, whether the Soul be Corporeal or Incorporeal? or if Corporeal, of what Matter it

is made of, ſo that it be Capable of Glory? nor ſhall we need to Trouble our Minds, When it Enters the Body, ſo it Enters Heaven. Wherefore thoſe that are Truly Wiſe, and Wiſely Devout, will Indeavour with all their Power, Faith, and Induſtry of their Minds, Thoughts, and Life, to Do ſuch Charitable Deeds, and to Think ſuch Pious Thoughts in Holy Contemplations, and Pray with ſo much Zeal and Faith, Penitence and Thankſgiving, as God may be ſo well Pleaſed with them, as to Glorifie their Souls in Heaven, where there is all Joy and Happineſs, which Joy and Happineſs I Pray the Gods may give you.

MAR-

MARRIAGE ORATIONS.

PART IX.

A Marriage-Oration to a Congregation, and a Young Bride and Bridegroom.

Beloved Brethren,

WE are met together as Bridal-Gueſts to ſee this Young Man and Woman Married, who are to be Bound, Tied, and Manacled with Holy Ceremony, Vows and Promiſes, yet all too little to Tie ſome Couples Faſt, for many do not only Looſen thoſe Bonds with taking Unlawfull Liberty, but quite Break them by Divorce, which ſhews the Unrulineſs and Untowardneſs of Married People, or elſe it ſhews the Unſufferable Condition of a Married Life, and yet for all the Proofs, Trials, and Examples of the Evils that are in Marriage, Men

and

and VVomen will take no VVarning, for not only Maids and Batchelours, but VViddows and VViddowers run Head-long into the Nooſe or Marriage Halter; I do not ſay this, to Diſcourage this Young Couple, but to Adviſe them, when they are Married, to Live Temperately, Prudently, Lovingly, and Peaceably, that they may not Surfeit their Fond and Eager Appetites, which Cauſes the Sickneſs of Averſion, and Death of Affection, or Prodigally VVaſte their Maintenance, or Idlely Spend their Time, for Poverty breaks Friendſhip, and turns neer Friends to Foes; nor Live Inconſtantly, for that makes Jealouſie, and Jealouſie Hate; nor Live Quarrelſome, for that makes Faction, Faction Diviſion, and Diviſion Divorce; whereas Temperance makes Conſtancy, Prudence Plenty, Love keeps Peace, and Peace makes Happineſs, which Happineſs I wiſh this Young Couple, and ſo I will Joyn their Hands, Praying that God will Joyn their Hearts with an United Love and Felicity.

A Marriage-Oration to a Congregation, and an Old Bride and Young Bride-groom.

Beloved Brethren,

VVE are met together as Marriage-Gueſts, to ſee this Couple Married together, although it be an Unequal match, the

Bride being Aged, and the Bridegroom Young, She too Old for him, and He too Young for her; which ſhews, as if She wanted VVit, and He VVealth; but I hope neither of them will want that Love, which ought to be betwixt a Man and VVife: I ſay not this, to Hinder their Marriage, for if They do Agree, every one ought to Approve it, and if they ſhould not Agree, None will Suffer but Themſelves, either in the Opinion of their Neighbours and Friends, or in their Own Diſcontents; for their Neighbours will Cenſure Both, as if She was too Amorous for her Age, and He too Covetous for his Youth, and that Time will Cool the One, and Riot Conſume the Other; which if it prove ſo, you will wiſh one another Dead, but not Love one another Living; whereas when you Agree Kindly, and Live Orderly, you will be Prais'd VVorthily, and ſo much the More, as being Unuſual, and therefore not Expected: for who would not believe, but that an Old Wife ſhould be Jealous, and a Young Husband VVanton? or who will believe an Old Wife to be Pleaſing, and a Young Husband Continent? But this true Pleaſure and Conſtancy I wiſh you, and will Joyn your Hands, Praying for your Happineſs.

A Marriage-Oration to a Congregation, and a Young Bride and Aged Bride-groom.

Beloved Brethren,

HEre is a Loving Aged Man, and a Chaſt Young VVoman to be Joyn'd in Holy Matrimony, which ſhews the Man to have Courage, the Woman to be Prudent; for ſurely it is very Dangerous for an Aged man to Marry a Young Woman, eſpecially an Handſome Young Woman, not only that Youth is apt to be Inconſtant and Loves Variety, but Youth and Beauty is a Temptation to Amorous Lovers, which will lay Siege and make Aſſaults, indeavouring with all their Flattery, Bribes, Vanity, and Prodigality, to Corrupt, Betray, and Win her; But ſhe is Prudent to Chooſe an Experienced man, Preferring VViſdome before Youth, VVit before Beauty, Love before Courtſhip, and Temperance before Pleaſure: all which Fore-ſhews, ſhe will make a Chaſt Wife, which will keep her Husbands Love, and her Own Reputation, which Love and Chaſtity will make them Happy, and both will make them Honourable, to which Reſpect and Happineſs I Joyn them inſeparably.

A Marriage-Oration of two Poor Servants.

Beloved Brethren,

YOu have attended theſe two Poor Servants to the Church, as their Bridal-Gueſts, to VVitneſs their Lawfull Marriage, by which you do them Honour, and if you will alſo do them Good, you will beſtow on them an Offering, for though each Perſon ſhould give but a Small Gift, yet in the whole Summ it will be Great to them, ſo that it will not be Miſt in your Purſes, and yet be a Benefit to their Lives, for it may make them Rich, and your ſelves not Poor; but if you give them not Any, they may nevertheleſs by their Induſtry Thrive, for as they have VVrought Honeſtly for their Maſter and Miſtreſs, ſo they will Labour Honeſtly for Themſelves, and as their Maſter did Thrive by their Service, ſo they Hope to Thrive in Serving themſelves, and ſo in time they may become Maſter and Miſtreſs to Servants, as they were Servants to Maſter and Miſtreſs; for Prudent Induſtry and Thrifty Sparing makes the Poor Rich, and Riches doth Advance them to Honour, whereas Careleſneſs, Riot, and Vain Expenſes make Rich men Poor, and Noble men Mean, ſo that in time Labouring Peaſants, and Thriving Citizens Poſterities, come to be Rich Men and Great Lords,

Lords, when as the Posterity of Rich Men and Great Lords, through their Prodigality comes to be Poor Labouring men and Slaves, for Heaven Blesses the Industry of the Poor, but Punishes the Riot of the Rich; which Blessing be upon This Couple, and so let us Joyn their Hands with Holy Ceremony, and Heaven Joyn their Hearts with Love.

ORATIONS TO CITIZENS

In the Market-Place.

PART X.

An Oration againſt Exceſs and Vanity.

Fellow Citizens,

I Obſerve great Exceſs in Stately and Chargeable Buildings, Rich and Coſtly Furniſhings, Vain Adornings, Waſtefull Feaſting, Idle Entertaining, and Unprofitable Attendances, and the like Vanities. Firſt for your Building, you Build not only for Conveniency and Decency, but for State and Magnificence, and you Build not only Large and High, as if you would Spread to the Circumference of the Earth,

Earth, and Aſcend to the Manſions of the Gods, but you Indeavour to Work beyond Nature for Curioſities in Cutting, Carving, Ingraving, and Painting to the Life; alſo you Dig to the Abyſs, as to the Centre of the Earth, for ſeveral Materials, as Diverſe ſorts of Stones and Metalls, and Indeavour to make your Palaces to Outſhine the Sun with Gold, wherein you waſte ſo much Gold and Silver, in Vain and Improfitable Gilding and Interlaying, that there is not Enough left to make Coyn for Traffick: alſo your Stately Building doth not only Ruine your Poſterity, leaving them more Houſes than Land, but you Ruine the Poor, incloſing the Land with your VValls, and filling up Lands with Houſes, whereas Corn and Fruits ſhould Grow; thus you Tread upon the Bellies, Backs, and Heads of the Poor. And as for your Rich and Coſtly Furniture, it Coſt much and VVears out ſoon, yielding no Profit, for the Principal of ſo much Money is VVaſted, and no Uſe made thereof. Secondly, for your Feaſting, wherewith you Eat rather to be Sick, than to Prolong Life, you Spoil more than you Eat, and Eat more than you have Appetite; you are like Miſers in your Feeding, ſtuffing your Stomacks with Meat, as they do their Trunks and Baggs with Money, and the Superfluity of meat Deſtroyes the Gluttonous Eater with Surfeits. Thirdly, your Adorning or rather Deforming your ſelves in Antick Faſhions, and Toyiſh Vanities, which ſheweth your Heads to be Brain-

leſs,

leſs, and ſometimes your Purſes to be Moneyleſs, for Spending ſo much on your Backs, you cannot Keep any thing in your Coffers, nor for your Neceſſary uſe. Fourthly, your Idle Viſits and Unprofitable Diſcourſes, wherein is more Words than Wit, and more Time loſt than Knowledge gain'd, for you become more Ignorant with Talking, than Learned with Contemplating, for Brains are not Manured with Fooliſh Diſcourſes, but Wiſe Conſiderations. Laſtly, your Numerous Trains, which are Unprofitable Servants, being maintain'd for Shew, and not for Uſe, they Spending much, and doing little Service, is the Cauſe not only of great Diſorders, but the Ruine of many Noble Families. The Short is, you Drink to be Drunk, Eat to be Sick, Live to be Idle, Spend to be Poor, and Talk to be Fools: Thus you Loſe Time, Waſte your Eſtate, Trouble your Minds, and Shorten your Lives, Living with more Coſt than Worſhip, and more Worſhip than Pleaſure; for you are Stewards for your Servants, Hoſts for your Gueſts, and Slaves to your Vain Humours.

An Oration Contradicting the Former.

Noble Citizens,

THe Former Oration was againſt the Lawfull Delights and Pleaſures of our *Citizens*, nay, of all Mankind, which Expreſſes the

Orator

Orator either to be ſo Poor of Means, as he Cannot Attain to ſuch Delights and Pleaſures, or that his Senſes are Imperfect, as not Capable to Receive them, or that he is of ſo Evil a Diſpoſition, as to Deſire all men to be Miſerable, or that he is a Fool, as not Knowing how to Speak or Live wiſely, whereas had he Spoken againſt Hurtfull and Deſtroying Vices, he had Spoken as a Good man ought to do, for Vices are Vices, no otherwiſe but that they are Hurtfull or Deſtructive to Mankind, which makes them Vices, for the Gods Forbid them, becauſe of the Evil Effects; as Drunkenneſs, which Diſorders the Reaſon, Diſtempers the Brain, and Obſtructs the Senſes, making men Senſeleſs, or to be as Mad, and cauſes oftentimes Quarrels, Wounds, and Death, at leaſt Breaks Peace, and makes Enemies of Friends; beſides, Drunkenneſs makes men Sick, and is apt to Shorten their Lives, all which makes it a Vice, and ſo a Sin; But did Drunkenneſs cauſe no Evil Effect, it ought not to be Forbidden, nor could it be accounted a Crime. The like I may ſay for Gluttony, for would men Eat only to Pleaſe them, and not ſo much as to Diſeaſe them, it would be no Fault to Eat well, or to Pleaſe their Palate; but it is the Surfeits, Sickneſs, and oftentimes Untimely Death, that makes Gluttony a Vice; and for Adultery, it would be ſo far from a Crime, as it would be a Virtue in the Increaſe of Mankind, were it not for the Loſs of Propriety, in that no man would Know his Own Child, nor be ſure

to Injoy his Own Wife, or that Woman he makes Choice of. As for Theft and Murder, they are not of that Sort to be named Vices only, but Damnable Sins, wherein can neither be Society, Safety, nor Security of Life, for Thieves and Murderers indeavour an Utter Deſtruction without Mercy or Remorſe; Wherefore, ſince Vices and Sins are Vices and Sins, for their Hurt and Evil Effects, thoſe things that are call'd Vanities, which produce Pleaſure and Delight without Death and Deſtruction, ought not to be Spoken againſt; for Vanities are Profitable to the Poor, and not Hurtfull to the Rich; But yet Moraliſts and Divines Plead, Preach, and Write, Rail and Exclame againſt all Honeſt, Harmleſs Delights and Pleaſures, as if they were Sins to God and Nature, as if Nature and the God of Nature ſhould make Senſes and Appetites in Vain, or only to the Hurt and Diſlike of the Creature, and not for their Good and Pleaſure, as to make a Body for Pain and Sickneſs, and not for Health and Eaſe, and to make a Mind for Trouble and Diſcontent, and not for Peace and Tranquillity, to make Deſires, but not Fruitions: Indeed Nature and the God of Nature is more Juſt to Mankind; for as they have made Eyes and Seeing, ſo they have made Light, Splendour, and Beauty to be Seen; and as they have made Ears to Hear, ſo they have made Harmony to be Heard; and as they have made Noſtrils to Smell, ſo they have made Perfumes to be Smelt; and as they have made

Taſte,

Taſte, ſo they have made Reliſhes; and as they have made Hunger, ſo they have made Food; and as they have made Appetites, ſo they have given Satisfaction or Satiety. Thus we may perceive, that every Particular Senſe is Fitted or Matched to Particular Pleaſures; but becauſe Nature hath made ſome Averſion, therefore Moraliſts and Divines would not have men Injoy the Pleaſure in Nature, whereas the moſt Rational men perceive, that Averſions were only made to Highten and Re-double the Pleaſures and Delights both of Body and Mind; but theſe Men are ſo Rigid in their Doctrine, (I will not ſay, in their own particular Practice) as they would have men Chooſe the Worſt part, and Refuſe the Better; and would have all Mankind Struggle, Strive, and Oppoſe all Nature's Delights and Benefits; the truth is, they ſeem to Deſire a Perpetual Warr between the Senſes and the Objects, as alſo between the Mind and the Body, as between the Reaſon and Senſe; but in my Opinion, their Doctrine hath neither Senſe nor Reaſon, and their Authors would have as Little, if they ſhould Practiſe what they Preach. Wherefore, *Noble Citizens*, my Adviſe is, that you Take your Pleaſures, yet ſo, as you may Injoy them Long, as to Warm your Selves, not to Burn your Selves, to View the Light, but not to Gaze out your Sight, to Bathe your Selves, but not to Drown your Selves, to Pleaſe your Selves, but not to Deſtroy your Selves with Exceſs.

An Oration againſt Uſurers, and Money-Horders.

Noble Citizens,

WE have ſome Citizens amongſt us, that are Rich, and yet Miſerable, they Covet Much, yet Injoy but Little, for they Hord up their Wealth, and Starve Themſelves; and if they did Starve None but Themſelves, it were no great matter, being fitter for Death than Life, but their Hords impoveriſh the Common-wealth, and ſo Starve the Poor; for there cannot be a Greater Evil in a Common-wealth, ſet a-ſide Warr, than to have many Rich Uſurers, as Covetous Getters, and Spare Spenders; for their Great Wealth is like as a Great Dunghill, which, whilſt it lies on a Heap together, doth no Good, but Hurt, whereas if it were Diſperſed and Spread upon the Barren Lands, it would Inrich much Ground, producing Increaſe and Plenty. The like ſhould Money or ſuch ſort of Riches be Spread equally, to make a Common-wealth Live Happily; Indeed, a Prodigal is more Beneficial, and Profitable to a Common-wealth than a Uſurer, for a Prodigal makes only Himſelf Poor, and the Common-wealth Rich, whereas a Miſerable man makes only Himſelf Rich, and the Common-wealth Poor. 'Tis true, Riches is accounted a great Bleſſing, and Surely it is ſo, but I take

Riches

Riches to be only a Bleſſing in the Uſe, and not Barely in the Poſſeſſion, for Riches is not what we Have, but what we Injoy; for he that hath Delicious Fruits, and will Eat Sour Crabs; hath Reviving Wines, and will Drink Inſipid Water; hath Stately Houſes, and will Live in a Thatch'd Cottage; hath Store of Fuel, and will Freeze with Cold; and hath great Summs of Money, but will Spend none, thoſe are Poorer than they that Have but a Little, and will Spend according to their Eſtate; yet theſe Miſerable men that Live Starvingly, Slovenly, and Unwholeſomely, are Commended by the Moraliſts, and Accounted Wiſe men, as not taking Pleaſure in that they call Vanities, which is to make Uſe of their Riches, as to Live Plentifully, Pleaſantly, Glorioufly, and Magnificently, if they have wherewithall to Live ſo, pleaſing Themſelves with what Good Fortune hath given them. I for my part, I had rather Live Rich, and Dye Poor, than Dye Rich, and Live Poor, and leave my Wealth to thoſe, that will be ſo far from Acknowledging my Gifts with Thanks, by Praiſing me for them, as it is likely they would Rail on my Memory, ſo that my Wealth would only Build me a Tomb of Reproaches, and a Monument of Infamy, which would be a Juſt Judgement for being ſo Unnatural to my Self. But Miſerable men believe, they are Maſters to their Wealth, becauſe they have it in Keeping, when as they are Slaves, not Daring to Uſe it, unleſs it be in getting Ten

in the Hundred: I Confeſs, if ſuch men had Children, being for the moſt part Childleſs, there were ſome Excuſe for them, but yet Fathers ſhould not make Themſelves Miſerable, to make their Sons Prodigal, for a Rich Son of a Miſerable Father is commonly a Spend-thrift; and as Fathers are bound by Nature to Provide for their Children in a Wiſe Proportion, ſo they are bound by Nature to Maintain Themſelves ſo Plentifully, as to Injoy a Happy Life. But to Conclude, thoſe that are Miſerable Horders, or Unconſcionable Uſurers, are like as Weeſels, or ſuch like Vermin; for as theſe Suck out the Meat of an Egg, ſo they Suck out Silver and Gold, and leave the Common-wealth like as an Empty Egg-ſhell, which is a Penny-leſs Purſe or Treaſury.

An Oration concerning the Education of Children.

Fellow Citizens,

I Commend your Love and Care, which you ſeem to have of your Sons, as to have them Taught and Inſtructed in Arts and Sciences, as alſo when they are Grown up towards Manhood, to ſend them abroad to ſee Forein and ſeveral Nations, for to be acquainted with their Faſhions, Manners, and Behaviours, and to Learn their ſeveral Languages, all which is Profitable, and will make them Worthy men if they

they Profit; Yet though I Commend your Love, I cannot Commend your Judgments, for putting your Sons to be Inſtructed by Young Pedants, and to be Guided by Young Governours, which are but Boys themſelves in Compariſon of Experienced, Underſtanding, Knowing, Wiſe men, that is Aged men, who have Seen, Heard, and Learned Much, and ſo Know Much, whereas Young men have not had Time to Hear, See, and Learn Much, and ſo cannot Underſtand, nor Know Much, but muſt of Neceſſity be Ignorant. Wherefore, it is not to be Wondered at, that Fathers Reap not the Profit, or have not the Return of their Care and Expences in their Sons Educations; for Youth breeding up Youth, makes many Men to be Boys all their Life-time, and being not Inſtructed as they ought, become Wild, like Plants that want Manuring, and Fathers miſtaking the Cauſe through long Cuſtom, think it is the Incapacity of their Sons, and not the Inſufficiency of their Tutors and Governours, if they prove not according to their Hopes and Expectations; But moſt Fathers being Bred as Ignorantly as their Sons, think their Sons Compleatly bred, if they have been ſome time at the Univerſity, and have made ſome ſhort time of Travel, although without Profiting either in Knowledge or Manners. Thus it may be Thought, that one Fool Begets an other; but the truth is, that one Fool Breeds an other, for the Fault is not in Nature, but in Education, at leaſt not ſo Generally and Con-

Conſtantly, for Nature doth not Commit ſo many Errors, and make ſo many Defects, as Breeding doth.

An Oration concerning the Plague.

Fellow Citizens,

I Shall not need to tell you, that the Plague is in this City, or that it Increaſes Daily, I may ſay Hourly, or that this City hath been formerly Infeſted or Infected with this Diſeaſe, in ſo much as ſometimes it hath almoſt made a Depopulation; but by Reaſon it is ſuch a Deadly deſtroying Diſeaſe, as to ſweep Thouſands into Oblivious Death, and not only a Deſtroying, but a Murderous Diſeaſe, for it takes men Suddenly, Unawares, and Unprepared, being in perfect Health and full Strength, and Wounds ſo deadly, as to be Paſt Remedy, not to be Cured, either by Medicines or Salve, when it hath Strongly Seized on the Body; Wherefore, to hinder it from ſuch a ſtrong Aſſault and Ruine, let me Adviſe you, *Citizens*, eſpecially the Magiſtrates, who have Power and Authority to Order and Govern this City, as they ſhall think Good and Expedient for it; Firſt, to ſet out a Declaration to all Houſholders, upon Paying a Fine, if Neglected and not Performed, to Cleanſe their Houſes, Pumps, Springs, Sinks, Gutters, and Privy-Offices; alſo that Officers in every Pariſh, and other Particular Perſons, may

may be Authorized for that Imployment, to ſee the Streets, Lanes, and Out-corners in and of the City Cleanſed from Dunghils, and Dung of Men and Beaſt, and from Carrion, Mud, and ſuch like filth; alſo to have the Common Sewers, Sinks, Chanels, Wells, as alſo the Lakes, Ponds, and ſuch like Places without the City near adjoyning, well Cleanſed, and all this foul Filth Buried deep in the Earth, that no Ill Savour or Vapour may Aſcend therefrom; for Foul, Groſs, Stinking Vapours ariſing, eſpecially from ſeveral places, as ſeveral Houſes, Streets, Ditches, Sewers, and the like, diſperſing Corruption about, Infect the Air, which Spreads far, and Enters into the very Bowels and Inward Parts of men, nay, it doth not only Poyſon the Bodies of men, but all other Animal Creatures, as alſo the Fruits of the Earth; and ſo Strong it is, that it Burſts forth in Sores, Ulcers, and Spots on the Bodies of Men and Beaſts, Inflaming their Spirits, and Conſuming their Lives in a Moment; Wherefore, to help to Purifie the Air, let there be Pitch and Tar burnt in the Open Streets, and Frankincenſe, Storax, and Benzoin in the Houſes, or at leaſt Juniper; and after the City is thus Cleanſed, and the Air Purified, you muſt indeavour to Cleanſe and Purifie the Bodies of the Inhabitants, by Commanding Every one to be Purged with Drugs or Simples, and to be let Blood, or elſe it will be a Vain Work, as to Cleanſe their Houſes from Filth, and let their Bodies be full of Foul Hu-

mours to Cleanſe their Sinks and Gutters, and let their Veins be full of Corrupted or Inflamed Blood; Yet muſt the Bodies of men not be Cleanſed, untill the City be Cleanſed, leſt the Infected Air from Without ſhould more eaſily Get Into them and Kill them. But I hope, I ſhall not need much Rhetorick to perſwade you, to take a Care of your Own Lives, for Life is Sweet, and Death is Terrible; although I have Obſerved, that Men, though they Deſire to Live, nay, are Afraid to Dye, yet are ſo Careleſs, Obſtinate, and Confident, as not to Indeavour to Prolong their Lives, or to Defend their Lives from Diſeaſes, which are Death's Sergeants; for, although all Creatures were made to Conſume into other Forms, and Men are Born to Dye, yet no Creature was made to Dye and be Conſumed, or Tranſmigrated before their Natural time, for Nature hath given her Creatures Defences and Remedies againſt the Spoilers and Deſtroyers of Life, which Spoilers and Deſtroyers, as alſo their Remedies and Defences are not eaſily to be Numbred; but Men are often their own Lives Enemies, Killing themſelves with Riot and Exceſs, or being Over-bold in Adventuring or Entring into Dangers, or ſo Careleſs as to paſs by Remedies: Yet I hope you will be Carefull, and Speedily Induſtrious to Prevent, if poſſibly you can, the Increaſe and Fury of this Plague.

An Oration againſt Idle Expentes.

Fellow Citizens,

I Obſerve great Exceſs and Luxury in this City, Prodigally Spending your Eſtates, and Waſting your Lives with Riot, which I cannot enough Wonder at, , that although men will Hazard their Lives to Get Wealth, and to Keep it from thoſe that would Take it from them, yet will Spend it Laviſhly, as Extravagantly, and Vainly, nay, more Readily to make them Sick, than to make themſelves Well when they are Sick, for they will Spend it Freely in Luxury, and be Sparing to a Phyſician, which ſhews, men Love Pleaſure more than Health, whereas, Health is the Greateſt Pleaſure, for Senſual Pleaſures are alwayes Followed with Sickneſs and Pain, which laſts Long, even ſo long, as many times they do Accompany them to the Grave; and as Pains and Sickneſs follow Senſual Pleaſures, ſo Poverty and Scorn follows Vain Expences, all which makes a Diſcontented mind: Wherefore, what man, if he were Wiſe, would Deſtroy his Body, Diſquiet his Mind, and Ruine his Eſtate for that which is called Pleaſure? which is nothing but Senſual Appetites, that are no ſooner Injoy'd, but are Forgotten, or Loathed with the Fruition; and for Pleaſures of the Mind, thoſe are only Opinions, which are nothing in Subſtance, and therefore

not to be Truly or Really Injoyed. But as Temperance is the Greateſt Bodily Pleaſure, becauſe it gives Health, ſo Judgement is the Minds Phyſick, Purging out Vain Opinions, Idle Thoughts, and Reſtleſs Deſires, which give it the Health of Peace and Tranquillity. Thus your Body and Mind will Live Healthfully, Happily, and Honeſtly, Imploying their Time and Labours in the Service of God, their Country, and Friends, Living VViſely, Parting with the VVorld Willingly, Leaving a Good Fame behind them, and Aſcend to a Crown of Glory and Eternal Life.

An Oration for Men to Pleaſe themſelves.

Fellow Citizens,

GIve me leave to tell you, that Moral Orations are more Proper to be Spoken in Schools, than in the Market-place, where they will ſooner Spoil Young Students, than Reform Old Citizens; But thoſe that Speak againſt Pleaſure, Speak againſt the Darling of Life, and therefore I do not VVonder at any for Taking his Pleaſures, but at thoſe that Speak againſt it, ſince it is the Quinteſſence or Elixir of Nature, as we may Know by the Scarcity of it, for Nature being Juſt in all her VVorks, hath Ordered them ſo, as what is Curious, Excellent, and Good, She hath Sparingly made, but what

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is Indifferent and Bad, She hath made Plentifully, Countervaluing the Worth of the One Sort, with the Quantity of the Other, as we may Obſerve, She hath made more Iron than Silver, more Silver than Gold, more Stones than Diamonds, more Weeds than Flowers, more Beaſt than Men, and of Men ſhe hath made more Fools than Wiſe men, more Cowards than Valiant men, more Bad men than Good men, more Enemies than Friends, and ſo more Pains than Pleaſures; but becauſe there is but a Little of that which is Good, ſhall not we Injoy it? Shall we refuſe the Beſt, becauſe we have not ſo Much as we Would? that would be Unreaſonable; but as Men will give a Great quantity of Led for a Little Gold, ſo Men will Indure a Great deal of Pain for a Little Pleaſure, and they have Reaſon, for a Little Pleaſure is of Great Value, being the moſt Delitious Sweets in Nature; but you will ask What is the Delitious Pleaſure? I Anſwer, all that is Pleaſure, is Delitious, yet every man is to Judge of Pleaſure by his own Delectation, for Pleaſures are as Different as Men; for although all men are of Mankind, yet every man is not alike, neither in Mind nor Body, ſo although all Pleaſure is Pleaſure, yet not One and the Same.

An Oration againſt Vice-Actors.

Noble Citizens,

OUr City doth ſo Increaſe with Vice, as I fear, the Numerous Vices will be like as the Plagues of *Egypt* to Deſtroy our City, if you do not uſe Speedy remedy, to Puniſh the Vice-Actors; But we are ſo far from Puniſhing them, as we Admire, Applaud, and Advance ſuch, as have Moſt Vices, or Leaſt Honeſty; the truth is, that Vice and Injuſtice is the only way or means to Advance men to Office, Power, Authority, Reſpect, and Credit in our City, for thoſe men that are Temperate, Honeſt, and Juſt, are thought Fools and Unprofitable Drones, and thoſe that are Wiſely Provident, and not Vainly Prodigal, are believed to be Miſerable men, which know not how to Live; and as for our Grand Magiſtrates, they have more Formality than Reality, more Good Words than Good Deeds, more Covetouſneſs than Juſtice; they Regard not the Poor man's Cauſe, but the Rich man's Money; for they decide Cauſes not according to Right, but according to Bribes; Humility, and Honeſty are Strangers to them, they Study their Self-intereſt, but Regard not the Publick Good, all which will bring a Confuſion, and ſo a Diſſolution to this Commonwealth, if you do not Carefully and Suddenly Chooſe Wiſe and Conſcionable men for Magi-

Magiſtrates, to Wit, ſuch as will Puniſh Extorſions, Wrongs, and Injuries, Suppreſs Pride, Vanity, and Luxury, Baniſh Quarrels, put away Idleneſs, and Adminiſter Right and Juſtice for Right and Juſtice's ſake, as alſo Do as they would be Done unto.

An Oration againſt a Fooliſh Cuſtom.

Worthy Citizens,

HEre is an Unjuſt and Unhandſome Cuſtom in this City, and therefore ought to be Aboliſhed, which is, that whenſoever a Wife Beats her Husband, the next Neighbour Rides through the City Diſgracefully, not only Striding upon a Horſe with his Face towards the Tail, or Sitting aſtride upon a Staff, but having Foul things flung at or on him, and all the Vulgar People follows with Shouts, and all this to Shame an Innocent Perſon, who hath not Committed a Fault, whereas the Fault-makers are neither Troubled nor Diſgraced, which is a great Injuſtice, that thoſe Eſcape, that Ought to have the Puniſhment; For the Fooliſh Husband of ſuch a Wife Rampant, ſhould Ride in Diſgrace, Scorn, and Pain, by Reaſon he Suffers himſelf to be Degraded of his Maſculine Authority; yet is this not the only Fooliſh and Unjuſt Cuſtom, but we have Many more, which ought not to be Suffer'd in a Peaceable and Well-govern'd Common-wealth; Wherefore the Publick Magi-

Magiſtrates, that are the Publick Fathers, ſhould Order Private Families, that they may not Diſorder the Publick Tranquillity.

An Oration againſt the Liberty of Women.

Citizens of N. N.

ALthough I am ſure to be Hated of all the VVomen in this City, and Perchance elſewhere, yet by Reaſon I think it fit to Reprove their Liberties, Vanities, and Expences, I ſhall not be Silent, although I were ſure to be Tortured with their Railing Tongues, and to be Exclamed in all their Femal Societies, which Societies ought to be Diſſolved, allowing no Publick Meetings to that Sex, no not Child-bed Goſſipings, for VVomen Corrupt and Spoil each other, Striving to Out-brave, Out-beauty, and Out-talk each other, with their Vanities, Paintings, and Goſſipings; wherefore it were fit, that VVomen ſhould be Reſtrain'd not only from the Company of Men, but their own Sex, unleſs it be thoſe they have neer Relations to, and not to Suffer them to make Acquaintance with Strangers; this would Cauſe Moderation, Sobriety, and Silence amongſt them; alſo it would Cauſe them to be Huſwifely in their Families, Obedient to their Husbands, and Carefull of their Children, but Liberty is an Enemy to VVomen, nay it is an Enemy to Men, not only to Fathers, Husbands, and Sons, but even

to Wanton Lovers, or rather Courtiers, making them as Vain and Expenſive as Women, to Gain their Miſtreſſes Favours, Knowing Women, eſpecially Amorous VVomen, are ſooneſt won with Gayes, Toyes, and Shews; but VVomen are ſo far from being Reſtrain'd in this Age, and in theſe Nations round about, that they have Liberty to Spend what they will, to Keep what Company they will, and to Uſe their Husbands and Natural Friends as they pleaſe; the truth is, Liberty makes all VVomen Wild and Wanton, both Maids, Wives, and Widdows, which Defames Themſelves and their Families. Thus in ſhort, Women are the chief Ruiners of Men in their Eſtates, Fortunes, and Honours, and ſo I leave them.

An Oration for the Liberty of Women.

Noble Citizens,

IT is not only Uncivil and Ignoble, but Unnatural, for Men to Speak againſt VVomen and their Liberties, for VVomen were made by Nature for Men, to be Loved, Accompanied, Aſſiſted, and Protected; and if Men are Bound to Love them by Nature, ſhould they Reſtrain them by Force? ſhould they make them Slaves, which Nature made to be their Deareſt Aſſociates, their Beautiful'ſt Objects, and Sweeteſt Delights? and ſhall Man Reſtrain them of their Harmleſs Pleaſures, Chaſt Societies, and Gentle

Converſations? And as it is Natural for Men to Love Women, ſo it is Natural for Love to Pleaſe what they Love, and not to Croſs, Oppoſe, or Reſtrain them, but to Grant them all their Lawfull Requeſts and Deſires, as far as lies in their Powers; for can Men Diſpoſe of their Eſtates more Generouſly than to VVomen? or think any Fortune Better, than when they can Serve them? or is there a greater Happineſs than to be Beloved of them? whereas they are the Chiefeſt Good, that Nature hath made for Men, and the greateſt Delight, She hath given to Men; for can there be any Sound Sweeter than their Voices? any Object Brighter than their Beauties, or any Society more Divine than theirs? Yet theſe Celeſtial Creatures, a Terreſtrial Man in the former *Oration* did Plead againſt them, Perſwading you, O Horrid Perſwaſions! to uſe them as your Slaves, which ought to be your Goddeſſes on Earth, for Nature made them to be Beloved, Admired, Deſir'd, Ador'd, and Worſhipp'd, Sued and Prayed to by our Sex.

FEMAL

FEMAL ORATIONS.

PART XI.

I.

LAdies, Gentlewomen, and other Inferiours, but not Leſs Worthy, I have been Induſtrious to Aſſemble you together, and wiſh I were ſo Fortunate, as to perſwade you to make a Frequentation, Aſſociation, and Combination amongſt our Sex, that we may Unite in Prudent Counſels, to make our Selves as Free, Happy, and Famous as Men, whereas now we Live and Dye, as if we were Produced from Beaſt rather than from Men; for Men are Happy, and we Women are Miſerable, they Poſſeſs all the Eaſe, Reſt, Pleaſure, VVealth, Power, and Fame, whereas VVomen are Reſtleſs with Labour, Eaſeleſs with Pain, Melancholy for want of Pleaſures, Helpleſs for want of Power,

and Dye in Oblivion for want of Fame; Nevertheleſs, Men are ſo Unconſcionable and Cruel againſt us, as they Indeavour to Barr us of all Sorts or Kinds of Liberty, as not to Suffer us Freely to Aſſociate amongſt our Own Sex, but would fain Bury us in their Houſes or Beds, as in a Grave; the truth is, we Live like Bats or Owls, Labour like Beaſts, and Dye like VVorms.

II.

LAdies, Gentlewomen, and other Inferiour Women, The Lady that Spoke to you, hath ſpoken Wiſely and Eloquently in Expreſſing our Unhappineſs, but ſhe hath not Declared a Remedy, or Shew'd us a way to come Out of our Miſeries; but if ſhe could or would be our Guide, to lead us out of the Labyrinth Men have put us into, we ſhould not only Praiſe and Admire her, but Adore and Worſhip her as our Goddeſs; but Alas, Men, that are not only our Tyrants, but our Devils, keep us in the Hell of Subjection, from whence I cannot Perceive any Redemption or Getting out; we may Complain, and Bewail our Condition, yet that will not Free us; we may Murmur and Rail againſt Men, yet they Regard not what we ſay: In ſhort, our VVords to Men are as Empty Sounds, our Sighs as Puffs of VVind, and our Tears as Fruitleſs Showres, and our Power is ſo Inconſide-

conſiderable, as Men Laugh at our VVeakneſs.

III.

LAdies, Gentlewomen, and other more Inferiours, The former *Orations* were Exclamations againſt Men, Repining at Their Condition, and Mourning for our Own; but we have no Reaſon to Speak againſt Men, who are our Admirers, and Lovers; they are our Protectors, Defenders, and Maintainers; they Admire our Beauties, and Love our Perſons; they Protect us from Injuries, Defend us from Dangers, are Induſtrious for our Subſiſtence, and Provide for our Children; they Swim great Voyages by Sea, Travel long Journies by Land, to Get us Rarities and Curioſities; they Dig to the Centre of the Earth for Gold for us; they Dive to the Bottom of the Sea for Jewels for us; they Build to the Skies Houſes for us; they Hunt, Foul, Fiſh, Plant, and Reap for Food for us; all which we could not do our Selves, and yet we Complain of Men, as if they were our Enemies, when as we could not poſſibly Live without them: which ſhews, we are as Ungratefull, as Inconſtant; But we have more Reaſon to Murmur againſt Nature than againſt Men, who hath made Men more Ingenious, VVitty, and Wiſe than VVomen, more Strong, Induſtrious, and Laborious than Women, for Women are Witleſs,

leſs, and Strengthleſs, and Unprofitable Creatures, did they not Bear Children. Wherefore, let us Love men, Praiſe men, and Pray for men, for without Men we ſhould be the moſt Miſerable Creatures that Nature Hath, or Could make.

IV.

NOble Ladies, Gentlewomen, and other Inferiour Women, The former Oratoreſs ſayes, we are Witleſs, and Strengthleſs; if ſo, it is that we Neglect the One, and make no Uſe of the Other, for Strength is Increaſed by Exerciſe, and Wit is Loſt for want of Converſation; but to ſhew Men we are not ſo Weak and Fooliſh, as the former Oratoreſs doth Expreſs us to be, let us Hawk, Hunt, Race, and do the like Exerciſes as Men have, and let us Converſe in Camps, Courts, and Cities, in Schools, Colleges, and Courts of Judicature, in Taverns, Brothels, and Gaming Houſes, all which will make our Strength and Wit known, both to Men, and to our own Selves, for we are as Ignorant of our Selves, as Men are of us. And how ſhould we Know our Selves, when as we never made a Trial of our Selves? or how ſhould Men know us, when as they never Put us to the Proof? Wherefore, my Advice is, we ſhould Imitate Men, ſo will our Bodies and Minds appear more Maſculine, and our Power will Increaſe by our Actions.

V. Noble,

V.

NOble, Honourable, and Vertuous Women, The former Oration was to Perſwade us to Change the Cuſtom of our Sex, which is a Strange and Unwiſe Perſwaſion, ſince we cannot Change the Nature of our Sex, for we cannot make our ſelves Men; and to have Femal Bodies, and yet to Act Maſculine Parts, will be very Prepoſterous and Unnatural; In truth, we ſhall make our Selves like as the Defects of Nature, as to be Hermaphroditical, as neither to be Perfect Women nor Perfect Men, but Corrupt and Imperfect Creatures; Wherefore, let me Perſwade you, ſince we cannot Alter the Nature of our Perſons, not to Alter the Courſe of our Lives, but to Rule our Lives and Behaviours, as to be Acceptable and Pleaſing to God and Men, which is to be Modeſt, Chaſt, Temperate, Humble, Patient, and Pious; alſo to be Huswifely, Cleanly, and of few Words, all which will Gain us Praiſe from Men, and Bleſſing from Heaven, and Love in this World, and Glory in the Next.

VI. Wor-

VI.

WOrthy Women, The former Oratoreſs's Oration indeavours to Perſwade us, that it would not only be a Reproach and Diſgrace, but Unnatural for Women in their Actions and Behaviour to Imitate Men; we may as well ſay, it will be a Reproach, Diſgrace, and Unnatural to Imitate the Gods, which Imitation we are Commanded both by the Gods and their Miniſters, and ſhall we Neglect the Imitation of Men, which is more Eaſie and Natural than the Imitation of the Gods? for how can Terreſtrial Creatures Imitate Celeſtial Deities? yet one Terreſtrial may Imitate an other, although in different ſorts of Creatures; Wherefore, ſince all Terreſtrial Imitations ought to Aſcend to the Better, and not to Deſcend to the Worſe, Women ought to Imitate Men, as being a Degree in Nature more Perfect, than they Themſelves, and all Maſculine Women ought to be as much Praiſed as Effeminate Men to be Diſpraiſed, for the one Advances to Perfection, the other Sinks to Imperfection, that ſo by our Induſtry we may come at laſt to Equal Men both in Perfection and Power.

VII. No-

VII.

NOble Ladies, Honourable Gentlewomen, and Worthy Femal Commoners, The former Oratoreſs's Oration or Speech was to Perſwade us Out of our Selves, as to be That, which Nature never Intended us to be, to wit Maſculine; but why ſhould we Deſire to be Maſculine, ſince our Own Sex and Condition is far the Better? for if Men have more Courage, they have more Danger; and if Men have more Strength, they have more Labour than VVomen have; if Men are more Eloquent in Speech, VVomen are more Harmonious in Voice; if Men be more Active, Women are more Gracefull; if Men have more Liberty, Women have more Safety; for we never Fight Duels, nor Battels, nor do we go Long Travels or Dangerous Voyages; we Labour not in Building, nor Digging in Mines, Quarries, or Pits, for Metall, Stone, or Coals; neither do we Waſte or Shorten our Lives with Univerſity or Scholaſtical Studies, Queſtions, and Diſputes; we Burn not our Faces with Smiths Forges, or Chymiſt Furnaces, and Hundreds of other Actions, which Men are Imployed in; for they would not only Fade the Freſh Beauty, Spoil the Lovely Features, and Decay the Youth of Women, cauſing them to appear Old, whilſt they are Young, but would Break their Small

Limbs, and Deſtroy their Tender Lives. Wherefore, Women have no Reaſon to Complain againſt Nature, or the God of Nature, for though the Gifts are not the Same they have given to Men, yet thoſe Gifts they have given to Women, are much Better; for we Women are much more Favour'd by Nature than Men, in Giving us ſuch Beauties, Features, Shapes, Gracefull Demeanour, and ſuch Inſinuating and Inticing Attractives, as Men are Forc'd to Admire us, Love us, and be Deſirous of us, in ſo much as rather than not Have and Injoy us, they will Deliver to our Diſpoſals, their Power, Perſons, and Lives, Inſlaving Themſelves to our Will and Pleaſures; alſo we are their Saints, whom they Adore and Worſhip, and what can we Deſire more, than to be Men's Tyrants, Deſtinies, and Goddeſſes?

ORA-

ORATIONS
IN
Country Market-Towns,
where Country Gentlemen meet.

PART XII.

I.

Noble Gentlemen,

WHo are Innobled by Time, and not by Favour, give me Leave, ſince we are Sociably met here in this Town, that I Remember you of our Happy Condition of Life we Live in, as on our Own Lands, amongſt our Own Tenants, like as Petty Kings in our Little Monarchies, in Peace, with moderate Plenty and Pleaſure, our Recreations are both Healthfull and Delightfull, which are Hunting, Hawking,

and Racing, as being far Nobler Paſtimes than Carding, Dicing, and Tennis-Playing; for whereas Gameſters meet for Covetouſneſs, we meet for Love, they leave moſt of their Gettings to the Box, we bring moſt of our Gettings to our Tables, and whereas we make our ſelves Merry with Our Games, they make Quarrels with Theirs. Thus we Live more Friendly than Gameſters, and more Happily than Great Monarchs, we neither Quarrel, nor fear Uſurpers.

II.

Noble Gentlemen,

THe Gentleman that formerly Spoke, ſaid, we were Petty Kings, making our Tenants our Subjects; but if they be as Subjects, they are Rebellious Subjects, not Paying us our Rents Duely nor Truly; beſides, they are apt to Murmur at the Leaſt Increaſe of our Farms, although they Sell their Commodities they get out of our Lands at a Double Rate; and as for our Pleaſures, as Hawking, Hunting, and Racing, they may be Sociable, but they are very Chargeable, for Hawks, Hounds, and Horſes, with their Attendance, will Devour a Great Eſtate in a Short time, beſides Open Houſe-Keeping in *Chriſtmas* time; All which makes Gentlemen Beggars, and Beggars Gentlemen, for the Servants and Tenants grow Rich, but their Maſters

Maſters and Landlords become Poor, the one ſort Buyeth, the other ſort Selleth, and the Title of a Gentleman is Buried in the Ruine of his Eſtate.

III.

Noble Gentlemen,

THe Gentleman that Spoke laſt, ſpoke rather like a Cottager than a Gentleman, or rather like a Miſer than a Noble Hoſpitable Perſon, for he Spoke as if he would have Gentlemen rather to Follow the Plough than the Race, the Cart rather than the Deer, the Puttuck rather than the Hawk, to Eat Cheeſe inſtead of Veniſon, Sour Curds inſtead of Patridge, Fried Peaſe for young Leverets, Ruſty Bacon for Chines of Beef, Rye Bread inſtead of White Manchet: all which is to Live like a Clown, and not like a Gentleman, Burying his Birth in the Dung of his Earth. But, *Noble Gentlemen,* I have Obſerved, that a Gentleman, although of Small Fortune, if he Live Wiſely, may Live Plentifully, and Honourably, without his own Perſonal Drudgery; the Wiſdome is, to Look into his Own Eſtate Induſtriouſly, to Know and Underſtand the Value of his Lands Juſtly, to Indeavour to have his Rents Paid Duely, and not Suffer his Servants to Cooſen him either by Flattery or Exceſs; all which will Cauſe a Country Gentleman to Live as the firſt Gentle-

man ſaid, like a Petty King, yet not like a Tyrant, but like a Generous Prince, with Delight and Pleaſure, Generoſity and Magnificence amongſt his Tenants, Servants, and Acquaintance, alſo he will be an Aſſiſtance to Travellers, and a Relief to the Poor, and his Fame and Name will not only Sound Loud, but Long.

IV.

Noble Gentlemen,

THe Gentleman that Spoke laſt, ſpoke well for thoſe Gentlemen that can Content themſelves in that Condition their Fore-fathers left them in, but Gentlemen of great Eſtates deſire great Titles, Offices, and Authorities, which cannot be had in the Country, but from the Court, which Ambition perſwades them to Leave the Country, to Live neer the Court, where they may be Seen and Known unto the Grand Monarch, in which Courts are ſuch Delights and Pleaſures, as the Country is not Capable to have, as Masks, Playes, Balls, Braveries, and Courtſhips, which Raviſh and Tranſport their Thoughts beyond the Country Region; indeed, they are as if they were Tranſported into the Third Heaven, untill ſuch time as their Money is Spent, their Land Sold, and their Creditors are Numberleſs, and then they are Caſt out as Evil Angels into the Hell of Poverty, and become Poor Deviliſh Sharks,

Living

Living upon their Wits, which is, to Live upon their Cheats, which cannot laſt Long. Thus Gentlemen in the Country are Proud, in the Court Vain, in the City Baſe, and at laſt Unfortunate, as being much Indebted, and Miſerably Poor.

V.

Noble Gentlemen,

THe Gentleman that Spoke laſt, Declares our Ambitions at Court, but not our Luxury in the Country, and though we have not Court Ladies and City Dames to our Miſtreſſes, yet we have Country Wives and Tenants Daughters for our Wenches, and we Eat and Drink our Selves into Surfeiting Diſeaſes, and our Expences are far more in Riotous Hoſpitalities, than the Courtiers in their Fooliſh Flattering Vanities: for the Natures of Gentlemen and Noble men are for the moſt part Prodigal, whether they be in Court, City, or Country, and they will never Reſt untill ſuch time as their Money is Spent, and their Land Sold, and then they become Idle Drones for want of Stings, which is Wealth, to Imploy them.

VI. *No-*

VI.

Noble Gentlemen,

WE have Argued much of our Humours, Actions, and Eſtates of our Follies, Vanities, and Vices, but we have not Concluded what is Beſt for us to Settle in: as for the Courſe of our Lives, there are but three wayes, as to be either Meer Clowns, or Perfect Gentlemen, or Between both; To be Meer Clowns, is to be Drudges in our Eſtates, To be Perfect Gentlemen, is to be Careleſs of our Expences, and to be Between both, is to be Carefull Overſeers, and Moderate Spenders, and of theſe three I judge the Laſt beſt, as not to be ſo much a Gentleman, as to be a Beggar, nor ſo much a Clown, as to be a Beaſt.

VII.

Noble Gentlemen,

WE agreed to meet in this Town for Paſtime and Mirth, and not for Study and Diſputation; we came not hither to Learn Good Husbandry, but to Spend our Money Freely; our Intention was not to meet with Formality and Gravity, but with Freedome and Jollity; our Deſign was not to Return to our Dwelling houſes with Heavy Hearts, but Light Heads;

Heads; Wherefore, Leave of Arguing, and Settle to Drinking, and let our Tongues Ceaſe, and the Muſick Play, and when we are Dead Drunk, let the Fiddles Ring out our Knells, and let our Coaches as our Hearſes carry us to our Home-Beds, as to our Deſigned Graves, where after our Long Sleeps we may Riſe, and in our Reſurrections be like either Saints or Devils; In ſhort, let Good Wine and Good Brains be our Good Fortune.

VIII.

A Speech of a Quarter drunk Gentleman.

Noble Gentlemen,

YOu have made Eloquent *Orations* before you did Drink, but let that Paſs, for now you muſt Speak only Witty Expreſſions, and give me Leave to Tell you, that Logick and Wine are as great Enemies, as Poetry and Water; Wherefore, let the Orators Drink Water, and Poets Wine, for VVine begets Fancy, and VVater Drowns Reaſon, which is the cauſe Orators Speak ſo Much and Long untill they Speak Non-ſenſe: But O Divine Wine, whoſe Sprightly Vapour doth Manure the Brain to a juſt Highth of VVit, it is the Serene Air of VVit, the Quint-eſſence of VVit, the Sun and Light of VVit, the Spirit and Soul of VVit; for were it not for Wine, the Mind would be as

in a dark Hell of Ignorance, and the Brain would be Lethargically Stupified for want of Lively Heat; for Wine is the Food of Vital Life and Animal Reason.

IX.

A Speech of a Half drunken Gentleman.

Noble Gentlemen,

YOu have made Eloquent Speeches, but of what, I am a Rogue if I can Tell, but that they were Full of VVords: I did hear Many Words, but I do not Remember any Sense or Reason in them; the truth is, that the Spirits of Wine have Burnt out the Sense of your Discourse, and have Rarified my Memory so much, as no Substantial matter will Remain therein, so that your Oratory is Dead and Buried in the Vapour of Wine, a Blessed Death, and a Happy Funeral, and may it Rest in Peace and Silence, and not Rise to Disturb our Drinking, to which Wish and Hope I begin a Health, and Desire you all to Pledge it.

ORATIONS
IN
The Field of Peace.

PART XIII.

A Peaſants Oration to his Fellow Clowns.

Fellow Peaſants,

FOr we are all Fellows in Labour, Profit, and Pleaſure, though not Fellows in Arms, Spoils, and Danger, and though we Live in the Fields of Peace, and not in the Fields of Warr, yet our Fields of Peace reſemble the Fields of Warr, for we are an Army of Clowns, though not of Souldiers, and our Commanders are our Landlords, who often Deceive us of the Increaſe of our Labours, as the Warring Commanders Deceive their Common Souldiers of the Profit of their Spoils; alſo we have our In-

fantery, and our Cavallry, for all thoſe that belong to the Keeping and Breeding of Beaſt, as Shepherds, Graſiers, Herdmen, Goat-herds, Swine-herds, and Carters, are of the Cavallry, but all they that belong to the Earth, as Sowers, Planters, Reapers, Threſhers, Hedgers, Ditchers, Diggers, Delvers, are our Infantery; alſo we have Arms and Ammunition, for we are Arm'd with our Beaſt Skins, and our Arms of uſe are Pikes, Forks, Cutting Sickles, Mowing Sithes, Pruning Knives, Thraſhing Fails, Plough-ſherds, Shepherds Hooks, Herd-mens Staves, and the like, and our Match, Powder, and Bullets, are Puddings, Peaſe, and Porradge, and our Granadoes are Eggs of all Sorts and Sizes, our Carts are our Waggons, our Cottages our Tents, and our Victuals and Country Huſwives our Bagg and Baggage, and the Lowing of our Herds, and Bleating of our Sheep, are our Drums and Trumpets, not to Alarm us to Fight, but to Feed; alſo we have Enemies, which are Unſeaſonable Seaſons, Rotting Moiſtures, Drowning Showres and Over-flows, Chilling Froſt, Scorching Heat, and Devouring Worms, all which we Fight againſt, not with Force, but with Induſtry. And our Army of Clowns is more Skilfull to Deſtroy our Enemies, than an Army of Souldiers is to Deſtroy their Enemies, nay, our Army is an Army wherein is Peace and Plenty, whereas in their Army is Warr and Want: we become Rich with Safety, they become Poor with Danger,

we be Gentle to Beaſt, they be Cruel to Men, they Thrive by Blood, we by Milk, we get Health by our Labours, and Long Life by our Temperance, and they get Diſeaſes in their Riots, and Death in their Warrs: Thus they Live Painfully, Die Violently, and only Leave their Bare Name to their Poſterity and Beggarly Race, we Live Healthfully, Die Peaceably, and Leave our Goods to our Poſterity, who by their Wealth come to be Gentlemen.

A Peaſants, or Clowns Oration ſpoken in the Field of Peace, concerning Husbandry.

Fellow Peaſants,

I Muſt tell you, we Live in a Happy Age, where Peace Sows, and Plenty Reaps, for whereas VVarrs Deſtroy our Increaſe, now Peace Increaſes our Stores; alſo I would have you Know, that our Profeſſion which is Husbandry, is one of the Nobleſt and Generouſeſt Profeſſions, which is, to Imploy our Selves like as the Gods and Nature; for though we cannot Create Creatures, as Nature doth, yet we by our Induſtry Increaſe Nature's Creatures, not only Vegetables, that we Produce in our Fields, and Store in our Barns, but Animals, which we Breed in our Farms, and Feed in our Fields; But as Nature Commits Errors and Defects in Producing her Creatures, ſo we for want of Knowledge have not the Good effect of our La-

bours; for though we are Bred up to Husbandry, yet we are not all ſo Knowing in Husbandry, as to Thrive and Grow Rich by our Labours; for as all Scholars are not Learned, that have Lived and Spent moſt of their time in Studies in Univerſities, but are meer Dunces; or as Artiſans, are not all Excellent VVorkmen, although they have been Bound to their Trade, and have Wrought long in it, yet are but Bunglers: So for Husbandry, all Husbandmen are not ſo Knowing in their Profeſſion as to Thrive, but they Labour at Randome, without Judgement or Obſervation, and like thoſe that Learn to Read by Rote, may Underſtand the VVords or Letters, but not the Senſe and Meaning: So we may be brought up to Labour, but not Underſtand to make a Profitable Increaſe, not Knowing the Nature of the ſeveral Soils, as what for Paſture, or Meddow, or Tillage; nor to Fore-ſee the Change of VVeather, nor to Take the moſt Seaſonable Times, nor to Obſerve the Courſe of the Planets, all which is very Requiſite for the Breed of our Animals, and Increaſe of our Vegetables. VVherefore, in my Opinion, it were very Neceſſary for us, to Chooſe the moſt Obſerving and Experienced men amongſt us, that Underſtand Husbandry beſt, to be our Publick and General Teachers, Inſtructers, Informers, and Reformers in our Profeſſion of Husbandry: For as there are Divine Teachers for the Souls of Men, Moral Teachers for the Manners of Men, Human

Teachers

Teachers for the Bodies of Men, and Phyſicians for the Lives of Men, ſo there ſhould be Natural Teachers and Informers for the Profitable Increaſe for Men, ſuch as have not only Experience by Practice, and Judgement by Obſervation, but have both Learning and Conceptions of Natural Philoſophy, as to Learn and Search into the Cauſes and Effects of Natures VVorks, and to Know and Obſerve the Influences of the Heavens on Earth, and on the Diverſe and Sundry Creatures In and On the Earth; alſo the Sympathies and Antipathies of the ſeveral Creatures to Each other, as alſo the Natures and Proprieties of every Kind and Sort of Creature; ſo ſhall we know how to Increaſe our Breed of Animals, and our Stores of Vegetables, and to find out the Minerals for our Uſe; for as Learning without Practice is of No Effect, ſo Practice without Knowledge is of Small Profit; yet many will Take upon them to Inſtruct Others, that want Inſtructions Themſelves, but ſuch Inſtructers Inſtructions are more in Words than for Uſe, as *Plutarch*'s Common-wealth, or *Virgilius Georgics*, two Famous Men, the One a Moral Philoſopher, the Other a Poet; the One did Form ſuch a Common-wealth, as Men would nor could not Live in it, and ſo not fit for Uſe; the Other could better ſet his Wit to VVork than his Hands, for if *Virgil* had left his Husbandry in Verſe, to Practiſe it in Proſe, he had Lived Poorly, and Died Obſcurely, as having more VVit and

Fancy

Fancy to VVrite of Husbandry in his *Georgics*, than Knowledge or Experience to Practiſe it in his Farms; Thus Poets get Fame, and Farmers VVealth, the One by their VVit, the Other by their Experience, the One by Imagination, the Other by Practice, for a Clown or Peaſant Gains more Knowledge by his Practice, than a Poet by his Contemplations; but when Practice and VVit are joyned together, they beget Wiſdome and Wealth, the One being Adorned with Gold, the Other Inthroned with Fame, for Emperours have Aſcended from the Plough, and Kings from the Sheep-coats, Converting their Plough-ſherds to Thrones, their Sickles to Crowns, and their Sheep-hooks to Scepters. Thus Clowns, Boors, or Peaſants by Name, are become Princes in Power, and Princes in Power are become Beaſts by Name and Nature, witneſs *Nebuchadnezzar*.

A Peaſants Oration to his Fellow Peaſants.

Fellow Peaſants,

GIve me Leave to Tell you, we are the moſt Unhappy People in the VVorld, for we Live to Labour, and Labour to Live; and we are not only the Unhappieſt, but the Baſeſt men in the World, for we are not only Bred with Beaſts, and Live with Beaſts, and Dye like Beaſts, but we are the Bawds and Pimps too, to bring Beaſts to Act Beſtially together; alſo we

are

are the Dungers of the Earth, to Carry and Spread the ſeveral Excrements of ſeveral Creatures thereon, which makes us not only to have a Continual Stink in our Noſtrils, but to be a meer Stink our Selves; Thus we are Beaſtly Within and Without, for all our Thoughts are Imployed on our Labours, which Labours are Brutiſh; neither have we ſuch Fine and Pleaſant Recreations as other Men, for our Recreation is only to Whiſtle, Pipe, and ſometimes to Dance in a Crowd together, or rather Jump and Leap together, being Ignorant of Dancing Meaſures; and the only Pleaſure we have, is, to Rumble and Tumble our Country Laſſes, who being more Foul than Fair, more Groſs than Fine, more Noiſome than Sweet, we ſoon Surfeit of them, and then they become a Trouble inſtead of a Delight, a Diſeaſe inſtead of a Pleaſure, a Hate inſtead of a Love; and as they are to Us, ſo no Doubt but in the End we are to Them, a Loathing Surfeit; for we Meet Wildly, Aſſociate Brutiſhly, and Depart Rudely; and as for our Profits, though we Labour, yet our Landlords have the Increaſe. In ſhort, we are Slaves to Beaſts, and Beaſts in Compariſon of other Men.

A Peaſants Oration to prove the Happineſs of a Rural Life.

Fellow Peaſants,

THe Peaſant that formerly Spoke, hath rather ſhew'n his Ungratefulneſs to Nature, and his Unthankfulneſs to the Gods, by his Complaining Speech, than the Truth of our Condition and Life, for he ſayes we are the Unhappieſt, Miſerableſt, and Baſeſt men in the VVorld; all which is Falſe; for can there be more Happineſs than Peace and Plenty? can there be more Happineſs than in the Repoſe of the Mind and Contemplations of Thoughts? can we Aſſociate our Selves more Contentedly than with Innocent, Harmleſs, and Sinleſs Creatures? are not Men more Stinking, Foul, and Wicked than Beaſts? can there be more Odoriferous Perfumes, than the Sweet Vegetables on the Earth? or Finer Proſpects than Stately Hills, Humble Vallies, Shady Groves, Clear Brooks, Green Hedges, Corn Fields, Feeding Cattel, and Flying Birds? can there be more Harmonious Muſick than Warbling Nightingales and Singing Birds? can there be more Delighfull Sounds than Purling Brooks, Whiſpering Winds, Humming Bees, and Small-Voiced Graſhoppers? can there be a more Delicious Sweet than Honey? more Wholeſome Food than warm Milk, Freſh Butter, Preſt Curds,

Curds, New laid Eggs, Seaſon'd Bacon, Savory Bread, Cooling Sallets, and Moiſt Fruits? or more Refreſhing Drink than Whay, Whig, and Butter-milk? or more Strengthening Drink than Ale, Meath, Perry and Sider? and are not we at our Own Vintage? nay, ſhould we Deſire to Feed Highly, we may, for we are Maſters of the Beaſts of the Field, and the Poultry in the Grange, and know well how to Catch the Fouls of the Air? can we have Warmer and Softer Garments than Cloth Spun from the Fleece of our Flocks, to keep out Freezing Cold? or can we be Cooler than under Shady Trees, whoſe Waving Leaves are Fans to Cool the Sultry Air? or can we Lye Softer than on the Downy Feathers of Cocks and Hens? and can we be Happier, than to be Free from Stately Ceremony, Court Envy, City Faction, Law Sutes, Corrupt Bribes, Malice, Treachery, and Quarrels? and as for our Recreation, although we do not Dance, Sing, and Play on Muſick Artificially, yet we Pipe, Dance, and Sing Merrily; and if we do not Make Love Courtly, yet we Make Love Honeſtly; and for our VVomen, whom our Fellow Peaſant doth Diſgracefully, Scornfully, and Slanderouſly ſpeak of, although they are but Plain Country Huſwives, and not Fine Ladies, yet they be as Honeſt VVomen as They, for they Spend their time in Huſwifry, and Waſte not their time in Vanity; and as for their Beauty, their Faces are their Own, as Nature Gave them, not Borrowed of Art; and if

they be not ſo Fair, yet they are as Lovely, and as they uſe no Sweet Perfumes, ſo they uſe no Stinking Pomatum, and though their Hands be not Smooth, yet they are Clean, they uſe no Oyl'd Gloves to Greaſe them, but Rub their Hands, when Waſhed, with Coarſe Cloth to Cleanſe them; and as for their Garments, they are Plain, yet Commodious, Eaſie, and Decent, they are not Ribb'd up with Whale-bones, nor Incumbred with Heavy Silver and Gold Laces, nor Troubled with New Faſhions; they Spend not half their time in Painting and Dreſſing, and though they Patch their Cloaths ſometimes out of Good Huſwifry, yet they Patch not their Faces out of Vanity, as Ladies do; neither do our Women Sweat to make their Faces Fair, but Sweat for their Childrens Livelihood, and though they Breed not their Children Curiouſly, yet they Breed them up Carefully: But our Diſcontented and Ambitious Peaſant, would Turn from a Clown to a Gallant, as to Waſte Laviſhly, to Spend Prodigally, to Live Idlely, to be Accouſtred Fantaſtically, to Behave himſelf Proudly, to Boaſt Vain-glorioufly, to Speak Words Conſtraintly, to Make Love Amorouſly, to Flatter Falſly, to Quarrel Madly, and to Fight Fooliſhly, but not to Thrive Prudently, to Imploy Time Profitably, to Spend Wiſely, to Live Temperately, to Speak Truly, to Behave himſelf Friendly, to Demean himſelf Civilly, to Make Love Chaſtly, to Live Peaceably, Innocently, and Safely, as we, that are of the Peſantry, do.

ORA-

ORATIONS IN A Diſordered and Vnſettled State or Government.

PART XIV.

An Oration againſt Taxes.

Fellow Citizens,

THis City is Taxed to Pay a Great Summ of Money, which Tax is more than we are Able to Pay without being Impoveriſh'd, yet if it were All that would be Laid upon us, there were Some Comfort, but that is not Likely, unleſs our Miniſters of State, and Magiſtrates, were Leſs Covetous to Get, and More Sparing to Save; for though they Get much, they Spend much, or rather Spoil much in

Luxury, Vanity, and Bravery, which makes them alwayes Needy, and though they Pretend, that their Taxing is for the Service of the Common-wealth, yet moſt of it is Imployed in their Common Expences, or Horded up to Buy Lands, and Build Stately Palaces for their Poſterity to Injoy and Live in; thus they Build upon our Stocks, and Buy Lands with our Labours, ſo that we Take Pains for Their Pleaſure; but if they Tax us Often, we ſhall be ſo Poor, as we ſhall not only have Nothing to Pay, but Nothing to Live on, which Poverty will either Starve us, or Force us to be their Slaves for Maintenance, for when they have Ingroſs'd All the VVealth, they will become Lords of the People, or rather their Tyrants. Thus if we Part with our VVealth, we Part with our Liberty, but to Keep Both, let us not Part with our Money, untill we know How it ſhall be Imployed, for if it be Imployed in the Service of the Common-wealth, it will Return to our Profit, which will be as Traffick to Inrich, and not as Robbery to Impoveriſh us, but if they Robb the Common-wealth, Imploying our Monies to their Own Uſe, we are Doubly Robbed, like as Men ſhould take our Fathers Goods, which is our Inheritance, and alſo that we have Gotten by our Own Induſtry; and if it be Requiſite for us to Part with our Money, it is Requiſite they ſhould Give us an Account of their Diſtribution; for as the Magiſtrate or Miniſtery of State are the Common-wealth's

he eſtanti Stewards,

Stewards, ſo the People ought to be their Overſeers, leſt they Cooſen the Common-wealth, by which the Common-wealth will Thrive and become ſo Rich, as to keep the Natives from Beggery and Slavery.

An Oration contrary to the Former.

Fellow Citizens,

THe laſt Oration that was Spoken concerning Taxes, was a Factious Oration, indeavouring to bring in Innovation, and the Orator that Spoke that Mutinous Oration, Spoke not for the Publick Good, but his Own Advancement, Hoping by this Oration to be a Popular Man, Imbroiling the Common-wealth in a Civil Warr, to Work out his Own Deſigns; thus Men for Private Reſpects would make a Publick Ruine, and the People through Ignorance do never Perceive them, but rather do Applaud and Praiſe them for Good Common-wealth-Men, when they are oftentimes the Occaſion of a Common-wealths Deſtruction; but if you ſhould follow his Inſtructions, you would not only Loſe All your Wealth, which is worſe than to Part with Some on Neceſſary Occaſions, but you would Part with Lives or Liberties, for he Adviſes you to Rebell againſt your Magiſtrates and Miniſters of State, by Calling or Forcing them to give a Publick Account of the States Private Affairs: But to ſhew

you

you how Fooliſhly he hath Adviſed you, give me Leave to Speak to your Senſe and Reaſon, in Hope you are not Void of either, for in Senſe and Reaſon a Common-wealth cannot be Guided, Ruled, and Govern'd without a Soveraign Power, which Soveraign Power is in the Magiſtrates and Miniſters of State, they are the Head to the Body of the Common-wealth, and to have a Body without a Head is againſt Nature, and your Reaſon and Senſe ſhews you, that if you Take off, or Divide the Head from the Body, both will Dye, Rot, and Conſume: So if you take a Soveraign Power from the Common-wealth, it Dies, Diſſolves, and Conſumes with Diſorder, Warr, and Ruine, and if your Senſe and Reaſon perceive a Common-wealth muſt of Neceſſity have a Supreme Power, your Senſe and Reaſon will ſhew you, that you muſt Truſt that Supreme Power, otherwiſe it would not be a Supreme or Soveraign Power, which Power is to Command, Order, and Diſpoſe of all, as it ſhall Think fit, or as it Pleaſes, without Giving any Account, for Giving an Account makes it of no Force or Effect; for a Common-wealth cannot be Govern'd without Subtility and Secrecy, which is called Policy, which Policy, if Divulged, is no Policy, wherefore a Publick Account ought not to be given of that, which is not fit Publickly to be made Known; And give me Leave to tell you, that Policy is Chargeable, not only that it Coſts much Study and Labour of the Brain, but it Requires much

Money,

Money, or Monies worth, to Execute the Designs; for though it be the Chief Design of Policy to be a Gainer in the End, yet is is but a Contriver in the Beginning, a Worker in the Continuance or Execution, and a Possessor in the End, and whilst it Works, it must have Something to Work with, for the Old Philosophers say, out of Nothing, Nothing can be Made; neither is it Fit, they should Give an Account of the Receits or Expences they Receive or Distribute of the Common-wealth, for much Monies must be Imployed to have Intelligence from Forein Parts and Nations, for Fear of Surprisals, and Perchance great Summs of Monies are Required to Corrupt some Enemies to Betray the Rest, and so to Prevent Danger, if not Ruine, besides many other wayes, Abroad and at Home, which Expences are not fit to be made Known, or an Account given for; for Wise Ministers of State make Use of all Passions, Appetites, Vices and Vanities of Mankind, as well as of their Vertues, Courages, Generosities, Ingenuities, Abilities, and the like; for that which would be Base, Foolish, Dishonourable, and VVicked, for Private and Particular Families, Persons, or Acts, is Honourable, Justifiable, and VVise in the Publick-weal. VVherefore, let me Perswade you, to Pay the Taxes VVillingly and Readily, for Money is the Materials to Repair, Strengthen, Inlarge, Inrich, and Adorn a Common-wealth, that you may Live Safely, Magnificently, Plentifully,

and Pleaſantly, which otherwiſe you will not do, but Ruine your ſelves, at leaſt make your Lives Unhappy through Covetouſneſs; which to avoid, part with Some of your Wealth or Profit Contentedly, that you may Injoy the reſt Quietly, Peaceably, and Freely, and follow not the Advice of the former Orator, whoſe Speech, although it was Plauſible to you, yet you might eaſily perceive his Deſign was Dangerous, not only to the Magiſtrates which are your Fathers, but to the whole State or Kingdome, Indeavouring with his Speech to Imbroil the whole State in a Civil Warr, perſwading you to be the firſt Riſers, Stirrers, and Diſturbers. Thus through Private, Particular, and Self-reſpects, Men oft times make General Warrs, but I hope you will Live in Peace, and ſo Ile Leave you.

An Oration againſt Collectors.

Fellow Citizens,

THere ought ſome Order to be Taken, to Rectifie the Abuſes and Cooſenages of the Collectors and Receivers of Aſſeſsments, Contributions, and the like; for they Collect and Receive much more than is Payed into the Common Treaſury, ſo that they Rob both the People and the Common Treaſure, Impoveriſhing the Common-wealth, and Diſ-inabling the Rulers in the Diſcharges of Neceſſary Expences,

pences, which Thefts they Secretly Hord up, ſo that in the End, if they be Suffered, there will be ſuch a Scarcity of Money, as there will be None to Pay, nor None to Receive; and like as thoſe that Hord up Corn, make a Dearth, ſo thoſe that Hord up Money, make a Mutiny, ſo that Money-Horders Cauſe Civil Warrs, as Corn-Horders Cauſe Famine; for when there is but Little Money Stirring in the Kingdome, they, that have Any, are ſo Loath to Part with it, as they will rather Part with their Lives, and thoſe that have None, are ſo Greedy to have Some, as they will Venture their Lives to Get it; and if the Common Treaſure be Empty, and the People be Poor, we cannot Live in Security, if we have no Means to Provide for our Safety, the Kingdome will Lye open to the Enemy, for Money or Monies worth is a Ward that Locks up a Kingdome in Safety, and is a Key to Unlock the Gates of our Enemies, and Sets them Open for our Entrance, and Money or Monies worth is ſo Subtil and Inſinuating, as it Enters into the moſt Privy Counſels of our Enemies, brings us Intelligence of all their Deſigns, or makes them Adviſe Treacherouſly, and give Counſel even againſt Themſelves, ſuch Power hath Riches! it Buyes out Honeſty, Corrupts Juſtice, Betrayes Lives, nay, even Souls, for men will Venture Damnation for the Sake of Money; Wherefore it is Neceſſary, that the Common Treaſure ſhould be well Stor'd, Good Common-wealth-men ſhould be

not only Induſtrious to Inrich the Common Treaſure, but Sparing in Spending the Common Treaſure, and Severely Puniſh thoſe that Indeavour to Cooſen and Rob the Common Treaſure, and none ſhould be Suffer'd to Hord up Riches but in the Common Treaſure, which is to be Spent Generally for the Good of all the whole Kingdome, in time of Neceſſity, as in the times of Plagues, Famines, and Warrs, as alſo for the Strength and Power of the Kingdome, for the Reward of Merit, Advancing of Trade, and ſuch like wayes of Expences, not in Gay Shews, and Idle Paſtimes, nor in Vain or Unprofitable Buildings, or the like. But if we Suffer the People to be Impoveriſh'd by theſe Cheating, Cooſening Purloiners, we ſhall never fill the Common Coffers, for to Cooſen and Rob the People, is to Cooſen and Rob the Common Treaſure, which is the General Store of the whole People, Fill'd and Inriched By Them, to be Profitably Laid out For Them.

An Oration for Taxes.

Fellow Citizens,

I Perceive a Diſcontent amongſt you, by your Murmuring at the Tax that is Laid upon you, which Murmuring is Dangerous, for many men's Murmurs may in a ſhort time Amount to the Summ of Rebellion, which will make a Civil Warr, in which Warr you will Loſe more

more than you are now Required to Pay: But give me Leave to tell you, that you are both Unreaſonable and Unjuſt, for you will Live in the Common wealth, and yet not Help to Maintain or Uphold it; alſo you are Ungrate-full, as not to Return a Small Gratuity to the Common-wealth, for the Many and Great Be-nefits you have Receiv'd therefrom; Indeed, in Denying this Tax, you ſeem as Unnatural to your Country, as Children who ſhould Suffer their Parents to Starve whilſt they Surfeit, which Cauſes Both their Untimely Deaths through Want and Exceſs; So rather than you would Abate your Idle Expences and Vain Pleaſures, to Pay Neceſſary Taxes, you would Suffer the Kingdome to be Defenceleſs, and Open for an Enemy, to Invade and Deſtroy It, and your Selves. But if VVords cannot Per-ſwade you, ſurely your Rational Underſtanding, Wiſe Prudence, Carefull Providence, Honeſt Minds, and Natural Affections will not only make you Willing and Ready to Pay this Tax, but any other Tax at any time you are Taxed, which is for the Common Benefit, Good, and Safety of your Country, wherein you Deſire to Live Safely, and to Dye Peaceably, and to Lie in the Graves with your Fore-fathers.

An Oration to Hinder a Rebellion.

Noble Citizens, and Dear Country-men,

I Perceive by your Humours, Diſpoſitions, Factions, and Speeches, that you intend to Rebell againſt your King and Noble Governours, Indeavouring to Alter the Ancient Government of this Flouriſhing Kingdome, that hath Continued in and under the Reign and Rule of Kings theſe many Hundred years, which time hath Confirm'd ſo ſtrongly in the Monarchical Power, as you Cannot eaſily make a Change; yet if you Could, the Action would be very Unjuſt, Unnatural, Wicked, and Damnable; Unjuſt, to Force away the Rights of your King; Unnatural, as not to Live under the Same Government your Fore-fathers did; Wicked, to Spill the Blood of your Nobles; and Damnable, to Spill the Blood of your Soveraign. Thus it will be Evil and Dangerous, for you cannot Think they will Part Peaceably from that Power their Anceſtors Left them, they will not become your Slaves, if they can Help it, nay, they will ſooner Part with their Lives than their Honours, and you are not ſure of Victory, for all Honeſt men will be of Their Party; yet put the Caſe, you ſhould have Victory, you will ſooner make a Confuſion than Settle the Kingdome into a Republick, for the Nature and Conſtitution is not for it, as having been

been Bred up a Long time to Monarchy, ſo that you may ſooner Change the Nature of Man into a Beaſt, than the Government of this Kingdome into a Republick; and could you make it a Republick, you would not be ſo Happy as you are Now, for now you are Govern'd Eaſily, without Troubling your Selves, but then you would be Troubled, not Knowing how to Govern your Selves, as alſo the Common-wealth, for you muſt be Forc'd to ſet up Some to Govern you; and is it not Better to be Govern'd by your Superiours, than your Equals? which Equals would Rule you by Corrupting Flattery, or Terrifie you with Reports of Dangers, and ſo Rule you by Fear. Thus by Inſinuations or Terrors, you would be more Inſlaved than you are now, and Poorer than you are now; for though you Commons have not Power to Rule as a King, yet you have Wealth to Spend on what you Pleaſe, witneſs your Luxuries and Vanities, which if you were Poor, you could not Exceed in Plenty as you Do, inſomuch as you can hardly Afford God ſome Faſting Daies. Beſides, thoſe Sycophants and Cheats, which perſwade you to this Change, would not only Spend your Wealth, but Waſte your Lives, for they would Perſwade you to make Warrs Abroad, to Keep you in Subjection, for in VVarrs they Command You, and in Time of Peace they are Afraid you will Command Them, and rather than you ſhould Live in Peace, they would Corrupt your Neighbours with Bribes,

Bribes, or Provoke them with Injuries; to make Warr with you. Thus you would be Inſlaved by being Out-witted by Thoſe, that have more Brain than your Selves. O Fooliſh People, that will quit your Preſent Happineſs for a Voluntary Slavery! and as for a Monarchical Government, which you ſeem to be Weary of, it is the moſt Ancient and Divineſt, as being an Imitation of God and his Angels in Heaven, wherein are Degrees, as Higher and Lower, from, and to his Throne; But as God had Evil Angels, ſo our King hath Evil Subjects, which ought to be Caſt out of the Kingdome like Devils, as they are.

An Oration againſt Civil Warr.

Noble Auditors,

I Perceive this Kingdome hath two Faces like a *Janus*, and Both Look with a Lowring and Frowning Countenance, which doth Fore-ſhew a Storm, and by your Accuſations and Factions your Hearts ſeem full of Malice, and your Heads full of Deſign, as if you did Intend each others Ruine, and ſo the Kingdom's Deſtruction by a Civil Warr, not Conſidering that a Civil Warr is far worſe than a Forein VVarr, for againſt a Forein Enemy the whole Strength of a Kingdome is United to Defend it Self, but in a Civil Warr the Strength is Divided to Deſtroy the whole Kingdome, and ſo much Difference there

there is Between each Warr, that a Forein Warr is but like an Outward Sore on the Body, but a Civil Warr is as an Inward Diſeaſe even in the Vital Parts, which Cauſes a Conſumption; Indeed, I may Similizing ſay, that in a Civil VVarr the Kingdome doth, as if it did Spit up its Lungs, for Civil Warrs oftentimes cauſe Famine and Plagues, which is to a Kingdome as a Hectick Leanneſs, Heat and Corruption in a Man's Body, which cauſes Death and Deſtruction. But, *Dear Country-men*, what can you Propound to your Selves in a Civil Warr? can any Man be Happy when Injuſtice Reigns, and Force Rules? or can any Man hope to Inrich himſelf when Fury and Malice makes a Spoil of all? or can any Man think to Advance himſelf, when as every Particular Deſires and Indeavours to be Superiour? for though Authority may be Pull'd down, yet where no Single Authority is Suffer'd by the Power of Many, no Particular perſon can be Advanced, they muſt All continue Equal, or be all Deſtroyed to One Man, and That Man will only be Superiour in his Single Perſon and Life, but not have Authority or Power over Other Men; for if there be None to be Govern'd, it cannot be ſaid, he Governs, and when there is None to Obey, there is None to Command; but ſhould Several Parties Chooſe Chiefs, yet if one Party ſhould get the Better of the other Parties, 'tis probable the Chief of that Party could not Rule Long, for there would be alwayes Diviſions between the

Head and the Body of that Party, and every Several Party of that Body would be the Head; So that in Effect there would neither be Head nor Body, but in the End the whole would be Deſtroyed: and as for Spoils, if any be Gotten in Civil VVarrs, the Poſſeſſors have not Aſſurance to Injoy them, for Spoils in Civil Warrs are Toſs'd from Man to Man, where Every one Striving to Have them, not any One can Keep them: and as for Lands, though they cannot be Removed, yet Several Claimers will move to them, and Every one Strive to Poſſeſs them. Thus Civil VVarrs do Level Power and VVealth, and in the end Deſtroy them; and ſince Men can neither have Reſt, Safety, Plenty, Honour, or Authority in Civil VVarrs, it were a Madneſs to make ſuch VVarrs, wherein they are ſure to be Loſers, at leaſt no Gainers; nay, were there any thing Left to be Injoyed, thoſe that never Ventured in the VVarrs, would go away with the Spoils; for the Ruins of a Civil Warr are left to Succeeding Ages, the Quarrellers and Fighters being for the moſt part Deſtroyed in the Warr. In truth, there is Nothing ſo Miſerable, Hatefull, Cruel, and Irreligious as Civil Warr, for it is an Enemy againſt Law, Nature, and God, it Pulls down the Seats of Juſtice, Throws down the Altars of Religion, Diggs up the Urns of their Parents, Diſperſes the Duſt and Bones of their Dead Anceſtors, Spills the Blood of their Fathers, Sons, Brethren, Friends, and Country-men, and makes a

Total

Total Deſtruction and Diſſolution; or at leaſt their Country ſo Weak, as it becomes a Prey to Forein Enemies, and the Remainders of the Natives become Slaves; ſo that Civil Warr begins with Liberty, but ends in Slavery. VVherefore, thoſe Turbulent Spirits, that will not Live in Peace, but Indeavour to make Civil VVarr, ought to be Hang'd to Prevent it, ſo ſhall the Peaceable and Innocent Live in Safety, which otherwiſe will be Devoured and Deſtroyed by the Mercileſs men in Arms.

An Oration againſt a Tumultuous Sedition.

Fellow Citizens,

I Obſerve a Turbulent Spirit, or rather a Spirit of Fury hath Poſſeſs'd moſt of this City, to Riſe Tumultuouſly and Mutinouſly, as ſome againſt Others, and they againſt Them; but what can you Propoſe to your Selves in this Civil Broil, or rather Civil VVarr, but Ruine, Death, and Deſtruction? and by what Authority do you Thus? for Common, Canon, and Civil Laws forbid you, the like doth Humanity, Morality, Divinity, and Charity; alſo Nature forbids you, for what is more Unnatural than for *Fellow Citizens* and *Country-men* to Spill each others Blood? and if Injuries have been Done, and Faults Committed, this is not the way to Rectifie them, but to the Contrary, to Heap Faults upon Faults, and Injuries upon

Injuries; and if it be for Juſtice, certainly you ought not to Claim Juſtice in an Unjuſt way; and if for Right of Privileges, let me Tell you, you have no Privilege to make Civil Warr or Diſorders in this City, and ſo Conſequently through the Kingdome, by your Ill Examples; and if it be Several Factions of Several Parties, that cauſe this Diſorder, Know, you may ſooner Deſtroy each others Parties, than either Party be Victor; and if it be through the Poverty of Some, and Envy of Others, in Hope to Plunder the Rich, and Pull down the Powerfull, though your Deſigns ſhould have Succeſs for the Preſent, you may Chance to Suffer for this Diſorder in the End, ſo as neither to Injoy your Plunder'd Goods, nor to Save your own Lives, for Plundering is Robbing, and Killing in a Mutiny is Murder, ſo that, unleſs you can get Above the Laws, the Laws will Accuſe you; Wherefore, if you be Wiſe, you will Moderate your Covetouſneſs, Qualifie your Spleens, Caſt your Arms away, and Crave pardon for your Faults, whilſt you may Have it; but if you Conſider not your Own Lives or Tranquillities, yet have Pitty and Compaſſion of your Old Parents, Young Children, Chaſt Wives, Dear Friends, Brethren, and Country, wherein Infallibly many muſt Suffer in this great Diſorder and Outrage; but if nothing can Perſwade you, Heaven Protect the Innocent, and Lay a Heavy Puniſhment upon the Guilty, to which I Leave you, whether I Live, or Dye.

An.

An Oration to Mutinous, yet Fearfull Citizens.

Fellow Citizens,

GIve me Leave to Tell you, that I did not Wonder more at your Sudden Courages in your Sudden Rebellion, than I do now at your Sudden Fear and Sudden Obedience to thoſe you Rebell'd againſt, Obeying whatſoever they Command, Delivering up your Purſes and Arms in Hope to get Pardon for your Lives; for your Fear was Such, as you no ſooner ſaw an Army come Towards your City as an Enemy, but you preſently Drew up your Bridges, Shut faſt your Gates, Chain'd up your Streets, and Run to your Prayers for Heavens Help; I Confeſs, you had great Reaſon to Fear, when as a Sharking Needy Army was at your Gates, which would have Fought more Valiantly to Get into the City to Plunder, than you to Keep them out from Plundering; beſides, there is a Caſtle or Fort, that is Built ſo Near your City, and Stands ſo Advantagious, as the Canons placed thereon can eaſily Beat down your City over your Heads; but theſe Things at the firſt you did or would not Conſider, Reſolving madly to Rebell, having at that Time neither Fear nor Wit, for before ſuch time as you Saw the Army, believing it was Far off from you, a Stranger had he Seen and Heard your Boaſts,

Braggs, and Bravadoes, your Arming, Drumming, and Trumpetting, might have Believed, at leaſt Thought, you had both Valour and Power Equal with the Old *Romans*, that Conquered all the World, but you Appear'd more Terrible than you Were, for your Deeds were not Anſwerable to your Words and Behaviour, and your Countenances did Change with your Fear; the truth is, your Courage was a Rebellious Courage, and your Fear ſeems as a Loyal Fear, for before your Enemies did Appear, you did Boaſt like Souldiers, but now you ask Pardon, you Flatter like Courtiers, yet for all your Flattery you muſt Pay for your Diſorders, and Buy your Peace with a Huge Summ of Money: and if I ſhould Ask you why you did put your Selves into a Warring Poſture without Leave or Command from your King or Miniſters of State, you will Anſwer me, for the Defence of ſome of your Privileges, ſo that for the Sake of Some you Indanger'd All, for the Readieſt way and Sureſt means to Loſe your Privileges was to Rebell againſt your Soveraign, all which ſhews your Ignorance, Folly, and great Simplicity; Wherefore, by this Rebellious ſtirr, you have not only Loſt your Privileges, but you are Forc'd to Pay more than your Privileges are Worth, might you Injoy them, ſo that you muſt Loſe the One, and Pay the Other; and all this Loſs and Charge is Cauſed through your Factious Humours, and Reſtleſs Natures, being Unprofitably Buſie. Indeed, you are like

Troubled

Troubled Waters, Muddy and Foul, yet it is Likely, at leaſt Hoped, that the Fine that is ſet upon you, will draw you Clean, making you Clear and Smooth, which is, to be Loyal and Peaceable, only the Chief miſery is, that in the Loſs of your Privileges, and Payments of Money, Good Men (for All were not Traitors, though Moſt were) muſt Suffer with the Bad, the Fine being Generally laid upon the Whole City, wherein every Particular muſt Pay his Share, and the Loſs of the Privileges falls upon All, by which we may Obſerve, that Peaceable Men Suffer with Troublers, and Honeſt Men with Traitors, and it cannot eaſily be Avoided, not only that the Few that are Good, are Obſcured, and Hid amongſt the Many that are Bad, and ſo cannot be eaſily Cull'd out, but in Caſes of Taxes and Privileges, it would make a Confuſion in Levies and Partments; Thus neither Good nor Wiſe Men can ſuddenly avoid thoſe Misfortunes that Fools and Knaves many times bring upon them; but Wiſe Men did ſee at your firſt Riſing, Arming and Souldiering, that you would ſooner Yield to your Oppoſers, than Fight them, and rather Pay for your Follies, than Diſpute for your Privileges; for you were all Body, and no Head, and ſo conſequently no Brains; But that I Wonder at moſt, is, that ſo Great a Body as you were, ſhould not only be Headleſs, but alſo Heartleſs, as having neither Wit nor Courage. Wherefore, to Conclude, let me Perſwade you, having never a Head of

your

your Own, to ſend to your Gracious Soveraign to ſend you a Head, and he will not only ſend you a Head, but a Wiſe Head, to Rule and Govern you, and as for a Heart, Fortune in time may Give you One.

An Oration concerning Trade and Shipping.

Dear Country-men,

For ſome Small Errors in the former Government, and for ſome Few Oppreſſions by our former Governours, we were Diſcontented, and through a Diſcontent began to Murmur, then to Complain, and at laſt to Rebell, in which Rebellion we Enter'd into a Civil Warr, wherein Fortune was our Friend, for Fortune for the moſt part is a Friend to Fools and Knaves; and though we were Honeſt Men, Fighting only for our Liberties, yet our Enemies ſay, we Fought for their Lands and Riches, having none of our Own; but let them ſay what they Will, ſince we have what we Deſire; the Miſery is only, that now we have both their Wealth and Power, we Know not how to Uſe it, a Shrew'd Sign, that we are more Covetous than Provident, more Ambitious than Wiſe, for every Man Striving to make a Particular Profit to Himſelf, we ſhall at Laſt bring the whole State or Common-wealth to a Confuſion; the truth is, that Striving to make Particular Profits, you make a General Spoil, for you Cut down Woods,

Woods, Pull down Houſes, ſet Open Incloſures, Live Idlely upon the Fundamental Riches of the Common-wealth, not Labouring to Manure the Land; But if you take not Care of Two Things, your Ruine will be Sooner than you Imagine; theſe Two Neceſſary Conſiderations and Actions, are Trade and Shipping; As for Trade, you give your Neighbours leave to take Part of it away from you, and that you Trade your Selves in, is ſo Ill Managed, as it brings but Small Profit or Advantage to this Kingdome; for you Trade rather like as Pedlars, than Great Merchants; beſides, you Send out of the Kingdome the moſt Profitable Commodities, as thoſe that are call'd Staple Commodities, and Bring in the moſt Unprofitable Commodities, ſuch as are only for Vanities, and not ſuch as are for Neceſſary Uſe; Alſo, you Raiſe your Cuſtoms to ſo High a Rate, as the Cuſtom is Beyond the Profit of Trade; but could Merchants Gain, yet, if the Gain of their far-fetched Commodities be Uncertain, and the Cuſtoms for thoſe brought home Commodities Certain, few would Venture or be Merchants, ſo that Trade upon Neceſſity muſt Fall, and then the Kingdome cannot be Rich; And as the Kingdome cannot be Rich without Forein Trade, ſo it cannot be Safe without Home Shipping, which is the other Neceſſary Conſideration and Action; but you do not Conſider enough of it, as being Blinded with Covetouſneſs, Regarding your Particular Profits more than the General

Safety, Cutting down and making a Spoil of all ſuch VVoods, as ſhould Repair and Increaſe Shipping, which Wood is Oak, whereof this Iſland had the Beſt in the World; Indeed, there is no ſuch Oak in any Part of the VVorld, but in this Kingdome, which is the Reaſon, there are no ſuch Ships in the VVorld as do belong to this Iſland, for one of our Ships is Able to Vanquiſh two or more Ships of other Nations, by Reaſon our Oak is not apt to Cleft or Splinter, being Smooth, Sound, and Strong, beſides, Cloſe, not Porous or Spongy; but we for the Covetouſneſs or Preſent Gain, Cut down this Excellent full-Grown Timber to be Burnt into Coals for Iron Forges, whereas our Anceſtors were ſo Carefull, as they would not Cut more than was for Neceſſity, although there was great Store of it; for, by Reaſon this Sort of Wood requires above a Hundred years Growth, to be Tall, Firm, Strong, Cloſe, and Free from Splintering, they would not Cut it before the Age made it fit for Uſe, nay, our Anceſtors did oftner Plant Young, than Cut down the Old, and all for the Sake and Safety of their Poſterity; But we do not Conſider Poſterity, for if we did, we ſhould not Do as we Do; Wherefore, what with a Standing Army, no Trade, and daily Spoils, the Kingdome will be Impoveriſh'd, and of Neceſſity fall to Ruine.

An Oration for the Disbanding of Souldiers.

Senators, and Citizens,

IF I might, I would Counſel you to Disband moſt of the Souldiers, ſince we Perceive no Viſible Enemy; for we have more Reaſon to Fear our own Souldiers than any other Power, by Reaſon they are become ſo Proud, and Inſolent with their Victories, that We, that were their Maſters, if not Speedily Prevented, may Chance to become their Slaves, at leaſt their Servants, as their Stewards and Purveyors, to Get them Money and Proviſion; But were they as Obedient as Inſolent, yet it were fit, that moſt of them ſhould be Disbanded, otherwiſe they will Impoveriſh the Common-wealth; for there is no greater Expence and Charge, than to Maintain an Idle Army, that Feeds upon others Labours, and is Cloath'd upon others Coſt; beſides, they are not only Unprofitable through their Idleneſs, and Chargeable to be Maintain'd, but they are great Deſtroyers with the Spoils they daily make; for their Idleneſs makes them Miſchievous, ſo as they are Inſolent and Proud, as we, their Maſters dare not Speak roughly to them; but when they are Diſarm'd, they will be Humble, and the Common Souldiers will follow their former Trades, and ſeveral Occupations: Thus the Charge and Expence of Maintainting the Army will not only be Taken

off, but Trading will then Increaſe, by which the Common-wealth will be Unburden'd and Inriched, and we our Selves out of Danger and Fear of being Diſpoſſeſt of our Power.

A Souldiers Oration for the Continuance of their Army.

Fellow Souldiers,

THoſe, that would be our Maſters, if you will give them Leave, will Disband us, Turning us out of our Power by their Authority, but if we Submit and Yield thereto, we ſhall not only Loſe our Pay, at leaſt Part of it, but we ſhall be Subject to their Tyranny, Ruled by their Laws, and Commanded by their Power; in Short, we ſhall be their Slaves, which are now their Maſters, our Arms being Stronger than their Laws; Wherefore, let us Keep our Strength, and Pull down their Authority, for it were a ſhame for Sword-men to Yield to Gown-men, which only Love to Talk, but Dare not Fight; and ſhall their Tongues wreſt out the Swords out of our Hands? ſhall their Gowns pull off our Arms? ſhall they give Law to us that are Victorious? or ſhall we Suffer them to make Ill Laws, that broke Good Laws? or ſhall we be Govern'd by them, that cannot Govern themſelves? ſhall they, that have ſit in Safety, when we Ventured our Lives, Reap the Profit of our Victories? ſhall we, that have

have Conquered with our Swords, be Conquered by their VVords? ſhall we, that have Fought for our Liberty, be Subject at laſt to their Commands? No, *Fellow Souldiers*, let us Subject them to our Commands, as being their Betters, and let not Us, that have made our Selves Gentlemen by Arms, Noble-men by Victories, and Kings by Abſolute Conqueſt, and ſo Abſolute Power, be Subject to the Common Cowardly Rout; to Pariſh-Officers with their Tip-Staves, to Unjuſt Judges, Corrupt Magiſtrates, Babling Lawyers, Fooliſh Counſellours, City Sergeants, Tub-Preachers, and the like; No, we will Preach, Teach, Decide, Rule, and give the Law our Selves, and we having Abſolute Power can Command our Pay, for Every Mans Purſe is Ours; but it is Beſt, if it can be, to have our Pay gather'd a Legal way; Wherefore, let me Adviſe, that theſe Men, that are our Seeming Maſters, be made our Real Servants and Officers to Raiſe us Money and to Collect it from every Particular throughout the whole Nation, whereby they will only get the Hatred of the People, and we their Money.

An other Oration againſt the Former.

Senators, and Citizens,

VVE that were the firſt Studiers and Stirrers to Alter the Government of the Common-wealth, we that have Pray'd, Preached,

ched, and Pleaded down Tyrannical Power, which was in Monarchical hands, we that have Pull'd down the Nobles, and have Advanc'd the Lowly, Inriched the Poor, and Impoveriſhed the Rich, ſhall we now be Subjected and Ruled by thoſe we Imployed in our Service, as to Lead our Armies to Fight our Battels, and to Keep our Cities, Towns, and Forts? ſhall theſe I ſay, Command us, when we at firſt Commanded them? for you well Know, this Army, that is now in this Kingdome, was Rais'd, Arm'd, and Paid by our Order and Induſtry, for it was we, that Combin'd, Joyn'd, Plotted, and Contrived this Warr, and by our Subtility, Policy, and VViſdome, we made Factions and Diviſions, Drawing thereby Numbers to our Party, and by our Ingenuity we Drain'd their Purſes as well as Drew their Perſons to Maintain this Warr; and yet now this our Army Diſputes with us, and are Diſobedient to our Command, nay, they Threaten to Overthrow our Counſels, and to Put us out of our Authorities, forcing the Supreme Power from us, which ought not to be Suffered, but Seriouſly Conſider'd, how we may Disband them, for it is Dangerous to let One and the ſame Men continue long in Arms, eſpecially Commanders, but rather to Change their Commanders often, leſt they may Gain ſo much the Love and Obedience of their Souldiers, as to make them Abſolute; Yet I Leave all to your Better Judgements.

A Souldiers Oration concerning the Form of Government.

Fellow Souldiers,

NOw we are Abſolute Maſters of this Kingdome, having caſt out the Gown-men out of their Power and Authority, the queſtion will be What Kind of Government we ſhall Settle this Kingdome in, as in a Celeſtial, Aereal, or Terreſtrial; The Celeſtial is Monarchy, the Aereal is Ariſtocraty, the Terreſtrial is Democraty; The Firſt is to be Govern'd by One, the Second by Few, the Third by Many; The Firſt is to be Govern'd by a King, the Second by Nobles, the Third by Commons; But one of theſe Governments we muſt Settle in, otherwiſe all the Kingdome will be in a Confuſion; for if there be no Order and Method, there will be no Rule nor Government, ſince Every one will do what he Liſt, and then None will take Care of any thing, ſo that there will be neither Tillage nor Trade, and if there be no Tillage nor Trade, there will be neither Food nor Money, for where there is no Government, there can be no Aſſurance, and who will take Pains for that they are not Sure to Keep, or rather I may ſay, they are Sure to Loſe? VVherefore, ſome Government we muſt Chooſe, and all Kinds of Governments are Divided into theſe three I have mentioned; as for

Demo-

Democraty, I like that the Worſt, for the Common people is not only Inſolent, when they have Power, Commanding Imperiouſly, Condeming Unjuſtly, Advancing Unworthily; but they are ſo Inconſtant, as there is no Aſſurance in them, and ſo Fooliſh, as they Know not what to Chooſe, only like little Children, they will be Perſwaded with a Flattering Tongue, ſometimes to Reaſon, but oftner againſt Reaſon, and ſometimes againſt all Reaſon and Senſe; the truth is, though they ſeem to Govern, yet they are Rul'd by ſome Particulars, as firſt by One, and then an Other, as thoſe that can Flatter Beſt, or rather Moſt, by which they become Slaves to an Inſinuating Tongue; Wherefore, it is no fit Government for Us, for we are Souldiers and not Pleaders, we are Fighters and not Flatterers; the truth is, that a Pure Democraty is all Body and no Head, and an Abſolute Monarchy is all Head and no Body, whereas Ariſtocraty is both Head and Body, it is a Select and Proportionable Number for a Good Government, which Number being United, Repreſents and Acts as One Man, for like as Many Mens Voices Agreeing and Conſenting make it as One Mans Decree, ſo a Proportionable Number makes it as One Mans Ruling or Governing: Wherefore, this is the Beſt Kind of Government for Us, for ſo all the Chief Commanders in our Army, being United together, may be this whole Perſon in this Ariſtocratical Government, in which the whole Power of the Kingdome

will

will be in Us, and ſo we may Govern as we ſhall Think good.

An Other Souldiers Oration contrary to the Former.

Dear Country-men, and Fellow Souldiers,

WE are Diſputing with our Selves, what Government we ſhall Agree upon, whether Democraty, or Ariſtocraty, or Monarchy, and I perceive you are Inclin'd to Ariſtocraty, becauſe that Government gives Room for all the Chief Commanders to Share in the Government; but give me Leave to tell you, that we ſhall never agree in that Government, for though we ſhould be Fellow States-men, as we be *Fellow Souldiers*, yet if we be Fellow Governours, we ſhall Ruine the Commonwealth and our Selves; for we ſhall be like as a Kingdome Divided in it ſelf, which the Holy Writ ſays, cannot Stand, ſo we ſhall be Divided amongſt our Selves, ſtriving which ſhall bear Sway; Wherefore, I am of the Opinion, that Monarchy is the Beſt and Safeſt Government; for as there be Many Dangers, and but One Courage, many Miſeries, and but one Patience, many Appetites, and but one Temperance, many Injuries and Wrongs, and but one Juſtice, many Cheatings and Cooſenages, and but one Honeſty, many Falſhoods, and but one Truth, many Creatures, and but one Creator,

ſo where there are Many Subjects, there ought to be but One Governour, which is a King, and he to have the Soveraign Power.

An other Oration Different from the two Former.

Fellow Souldiers,

THe two former Orations were, One for Ariſtocraty, the Other for Monarchy; but I am of an Opinion, as to have neither an Abſolute Ariſtocraty, nor a Monarchical Government, but a Government that ſhall be Mixt of the two Former, as neither to have it Perfect Monarchy, nor Perfect Ariſtocraty, but mixt of both; for as the Nobles are as the Head, to Guide, Direct, Rule, and Govern the Common People, which are as the Body; ſo a King, or a Chief Governour, is as the Brain to that Head, for without a Brain the Head would be but as an Empty Scul, and without a Head and Brain the Body would be but as a Senſeleſs Block; Wherefore, a King or Chief Ruler, Joyn'd to a Grand Counſel, is the Beſt Government of all, for the Grand Counſel is the Eyes, Ears, Noſe, Mouth, and Tongue, for and in the Common-wealth, to ſpie out Errors, to ſee Advantages, to hear Complaints, to ſmell out Dangers, and to Adviſe, Counſel, and Speak For and Of that, which will be Beſt for the Common-wealth. The King, as the Brain, is to Conſider, Reaſon,

Iudge

Judge, Approve, and Conclude of what the Council hath Seen, Obſerved, Heard, Found, and Spoken; Wherefore, let us Chooſe out One amongſt us to make an Elective King, and he to give Judgement, drawing all the ſeveral Opinions, Debates, and Diſputes to a Concluſion, otherwiſe we ſhall have a Diviſion amongſt us, for we ſhall Reaſon and Diſcourſe of Many Things, but Conclude not any.

An Oration, which is a Refuſal of an Abſolute Power.

Kind Country-men,

YOu have Expreſt not only your Good Opinion of me, but your Extraordinary Love, by the Honour you Intend me, in making me your Abſolute Governour and Ruler, which is to be your King in Effect, though not in Name, which Honour I neither Deſire nor Deſerve, for I never did my Country ſo much Service, as to Merit ſuch an Honour, neither have I thoſe Abilities, or Capacities of Knowledge, Underſtanding, Ingenuity, and Experience, as are Required for to Manage and Govern a Kingdome, and to Conform the Divers and Different Humours, Extravagant Appetites, Unruly Paſſions, Various Diſpoſitions, and Inconſtant Natures of a Numerous People, and Head-ſtrong Multitude, to a Setled Order and Obedience, as which is apter to Set up Authority, and Pull down Au-

thority, than to Obey Authority; but had I thoſe Abilities, and Wiſdome to Govern, and were the whole Nation as Ready and Willing to Obey, and as Induſtrious and Carefull to Perform all my Commands, and were Devoted wholly to my Rule and Government, yet Conſidering the Trouble and Continual Labour in the Imployment and Affairs of the State, and the Cares and Perturbations in the Mind, concerning thoſe Affairs, as the Maritime, Martial, and Judicial, as alſo the Civil, Common, and Canonical, beſides the Forein, and Home Affairs, as Trade, and Intelligence, and the like; I ſhould not Willingly take upon me that Power, for a Kingly Power is a Slaviſh Life, eſpecially if he Governs as he Ought to do, as to be the Chief Actor and Over-ſeer Himſelf, not Truſting thoſe Affairs to the Government and Ordering of ſome whom he Favours, only Keeping the Name and Title to Himſelf, quitting the Labour and Trouble to Others; for he will not have much Spare time for Himſelf, either for Soul or Body; the truth is, a Good Governour is to be a Truſty, Induſtrious, Laborious Royal Slave; but if he be a Tyrant, he Inſlaves the People; And though I am willing to Take any Pains, and to Imploy all my Time, or to Loſe my Life or Liberty for the Sake or Service of my Country, yet, by Reaſon I am not Capable to Govern, nor fit to Rule ſo large a Nation and many People, I cannot take this great Charge upon me, but moſt Humbly Deſire you to Excuſe

cuſe me, and Chooſe ſome other, who may better Deſerve it, and may more Wiſely Govern it, that it may Flouriſh in it Self with Peace and Plenty, and be Renowned and Famed through all the World, to which End, let me Adviſe you to Chooſe one that is Born a King, and Bred a King, who will Rule and Govern Magnificently, Majeſtically, Heroically, as a King ought to Do.

An Oration concerning Diſorders, Rebellion, and Change of Governments.

Dear Country-men,

YOu know well, without my Repeating, that Monarchy is a Government of One, Ariſtocraty of Some, and a Republick of Moſt, or rather All; alſo you have found by Wofull Experience, that this Kingdome hath been Toſs'd from One Sort of Government to an Other, that it is now ſo Exhauſted, as to be almoſt Expir'd: It was at firſt Monarchical, where in a Long Peace Flattery, Vanity, and Prodigality, got into the Monarchical Court, all which cauſed Poverty, and ſo Injuſtice, (for Poverty and Neceſſity is all times a Page to Prodigality,) which Cauſed the Selling of all Offices and Places of Judicature, for thoſe that Buy Dear, are forced to Sell Dear, and this Cauſed Exactions and Extorſions, beſides, Bribes given and Bribes taken, inſomuch, that no Juſtice was

done for Juſtice Sake, but Bribes Sake, and they, who gave the greateſt Bribes, had their Sute or Cauſe Judged of their ſide, whether Right or Wrong; Nay, many Judges and Officers were ſo Ignorant, as they Knew not how to Judge Rightly, or Execute any Publick Affairs, as they ſhould have done, had they a Will to do Honeſtly; but how ſhould they do either Wiſely, Knowingly, or Honeſtly, being not Choſen for Parts, Abilities, Underſtanding, or Merit, but by Paying ſo much Money? this Fault in Government was a great Grievance; Alſo Monopolizers Ingroſs'd ſeveral and almoſt all Commodities in the Kingdome, hightning their Price as they pleaſed, which hindred the General Trade and Traffick, and this was an other great Grievance; Alſo there were great Taxes laid upon the People and Kingdome, which was an other Grievance; Moreover, needy Poor Courtiers would Beg that which ought not to be Granted, or Accuſe ſome Rich men to Get ſome of their Eſtates, at leaſt to get a Bribe to be Freed; all which begot ſuch Diſlike and Hatred, that the whole Kingdome Rebell'd with ſuch a Fury, as they Pull'd down Monarchy, and after much Blood was Spilt in the VVarr, they Set up a Repulick, in which Government the Commons Choſe the Magiſtrate and Officers of State, for which the Commons were groſsly Flattered by the Nobler Sort, which Vice of Flattery became a Studied and Practiſed Art, by which the Chief men became moſt Elegant

gant and Eloquent Orators, every Man ſtriving to Out-Speak each other; but this Practice and Strife begat Ambition and Envy in the Better Sort, and Pride in the Commons, which Pride was hightned by their Power, to make Peace or Warr, to Chooſe Magiſtrates and Officers, to Pull down or Advance, to give Life or Death, to Baniſh or Recall, to Condemn or Reprieve; and all this Power lay in their Voices. O Powerfull Voice of a Headleſs Monſter! this Power cauſed the Brainleſs People to be ſo Proud, and withall ſo Envious, as alſo Malitious to thoſe Men that had Merit and Worth, having None Themſelves, as they would often Baniſh, if not Put to Death their Generous Nobles, Valiant Commanders, and Wiſe Magiſtrates, as alſo thoſe that were more Rich than their Neighbours; beſides, they would Advance Mean and Worthileſs men, ſuch as were of their own Degree and Quality, to Places and Offices of Dignity, which Diſcontented the Nobles, and that Diſcontent bred a Faction betwixt the Commons and Nobles, which Faction being Increas'd by the Friends of the Baniſhed or Executed Perſons, brought forth a Civil Warr; long was the Strife, but at laſt the Nobles got the Better, and then the State or Government became Ariſtocraty, in which Government for ſome time they Liv'd Agreeable, and Govern'd Juſtly and Orderly, but by Reaſon Ariſtocraty is a Government of Some of the Nobles, and not of One, they could not Long agree, Every

one

one Striving to be Chief and moſt Powerfull, inſomuch that through Envy and Ambition they would Croſs and Oppoſe each other; for ſome would keep Peace with their Neighbours, others would make Warr, and ſome would have ſuch or ſuch Laws made, others would not, ſome would have ſome Old Laws Aboliſhed or Diſſolved, others would Oppoſe them; neither was Juſtice Executed as it ought, for ſome would Puniſh thoſe, that others would Save, ſome would Reward thoſe, that others would Diſgrace: Thus every one was Striving for Supreme Power, although they did hinder One an Other, and by the means of Doing and Undoing, Decreeing and Oppoſing, the People could not Tell whom to Addreſs their Sutes, Cauſes, and Grievances to, for what one Spake For, an other would Speak Againſt, till at laſt by their Pulling ſeveral wayes the Ariſtocratical Government broke in Pieces, and then thoſe Nobles ſet up each One for Himſelf, and ſo there became another Civil Warr, Long was that Warr, for ſome times one had the Better, and then an Other, and ſome times two or three Sides would Joyn againſt the Reſt, and then moſt againſt One, but now at laſt they being weary with Warr, yet know not how to Agree in a Peace, inſomuch, as we have neither Warr, nor yet Peace, nor any Setled Government; the truth is, the Kingdome is like as the Chaos and Confuſed Subſtance, and there is no way to bring it to an Orderly Form, but to have a Native King,

King, to bring Light out of Darkneſs, that we may See our own Errors, and Reform our Faults, and hereafter Live Happily under the Government of a Good and Wiſe King, which I Pray the Gods to Send you.

An Oration to a Diſcontented People.

Noble Citizens, and Dear Country-men,

AFter many Diſorders, Several Governments, Cruel Warrs, much Loſſes, and almoſt Abſolute Ruine, we deſire to Aſſociate and Agree in a Peace with our Firſt Government, which was Monarchy, a Government our Forefathers Choſe for the Beſt; But our Natures, I may ſay Mankind, are ſo Reſtleſs, as never to be Contented with what we Have, were it the Beſt; for ſhould the Gods Reign and Rule Viſibly upon Earth, we ſhould find Fault, and be apt to Murmur, if not Rebell againſt them; Wherefore I Fear, we ſhall never Continue long in Peace, if a Celeſtial Power cannot Perſwade us, a Terreſtrial will never be able to Keep us in Order; for if Mankind deſire to be above the Gods, a Fellow Creature will never be Satisfied with any Power, nor the Reſt of Men will never be Satisfied with any Government, ſo as we ſhall never Live in a Setled Peace in this World, nor never Dwell Peaceably but in the Grave, nor never be Happily Govern'd, but by that Grim and Great Monarch Death.

An Oration in Complaint of the Former.

Noble Citizens, and Dear Country-men,

THe Former Orators Oration, although it was Short, yet it was Sharp, for though it was but a Dagger for Length, yet it was a Sword for Death, for he partly Perſwaded men to Dye Voluntarily, to Dwell in the Grave Peaceably, a Cruel Perſwaſion, and a Wicked One, for Death is the Puniſhment of Sin, and ſhall we Imbrace our Puniſhment without Hopes of Redemption? ſhall we Dye before a Repentance and Amendment? but Surely he Believes after this Life there is none Other, but that is more than he Knows or can Prove, for I am Confident, he hath no Intelligence from Death, for Death is ſo Obſcure, that there is not any that Goes To him, which ever Returns From him into this World; But ſetting aſide the Former Orator and his Oration, give me Leave to Tell you, that you are in the way of being Happy, in that you are Reſolved to agree Peaceably under a Monarchical Government, and to have a King, who ſhall have Abſolute Government, which Government, King and Power, is a Type of Heaven, God and his Omnipotency, and I Hope we ſhall all Prove as Angels and Saints for which I Pray God to Grant, that we may Live in Unity, Peace, and Love.

A Kings Oration or Speech to his Subjects.

Beloved Subjects,

AND I Hope you will Prove Such, you are Return'd to your Obedience, and I to my Rights, after a long Abſence the One from the Other; But ſince your Loyalty and my Royalty have been Parted, we were never Happy, nay, we were never out of Miſery, and whoſe Fault was it, that Cauſed ſuch Miſeries? you in the Time of Rebellion laid the Fault on Me, and I on You, which was a ſign we were of either Side Guilty, but of your Side Moſt; for though a King may Err in his Government, yet a People Errs more in their Rebellion, for the Greateſt Tyrant that ever was, was never ſo Deſtroying or Cruel, as a Rebellion or Civil Warr, for this makes a Diſſolution, whereas the other makes but ſome Interruptions, but now we have found our Errors, we ſhall mend our Faults, I in Governing, You in Obeying, and I Pray the Gods to Bleſs us with Induſtry and Uniformity, Unity and Love, Plenty and Tranquillity, that this Kingdome and People may Flouriſh in all Ages, and have a Glorious Fame throughout the World.

A Generals Oration to his Chief Commanders.

Fellow Souldiers, and Gallant Commanders,

I Have Required your Aſſembly at this time, to Perſwade you to Practiſe both Riding and Fencing, when you have Spare time from Fighting; for it is impoſſible you ſhould Atchieve any Brave or Extraordinary Actions by your Single Perſons in the day of Battel, unleſs you be Excellent and Skilfull in the Manage of your Horſes, and in the Uſe of your Swords, for your Horſes well Managed and well Rid, ſhall not only Overthrow your Oppoſites as Man and Horſe, that are Ignorant in the Art, but any One of you will be able to Diſorder an Enemies Troop; 'Tis true, an Ignorant Horſe-Commander hath leſs Aſſurance than a Foot-Commander, beſides it is a Double Labour, and Requires a Double Art, as to Manage a Horſe and to Uſe a Sword Skilfully at one time, but then he hath a Double Advantage, if he can Ride well, and hath a good Managed Horſe, that Obeyes well the Hand and the Heel, that can tell how to Turn, or to ſtop on the Hanches, or to go Forward, or Side-wayes, and the like: The truth is, a good Horſe-man, although not ſo well Skill'd in the Uſe of the Sword, ſhall have Advantage of an Ignorant Horſe-man, although well Skill'd in the Uſe of the Sword; but

but to Know both Arts is beſt for a good Horſe-Souldier. As for Foot Commanders, they muſt Chiefly, if not only, Practiſe the Uſe of the Sword, for it is the Sword that makes the greateſt Execution; for though neither Horſe nor Sword is either Defenſive or Offenſive againſt Canon Bullets, yet they are both Uſefull againſt Bodies of men; for all ſorts of Bullets, either from Canons, Muskets, or Piſtols, will Miſs ten times for Hitting once, whereas an Army when Joyning ſo Cloſe as to Fight Hand to Hand, the Sword is the Chief and Prime Executor, inſomuch, that a Sword Skilfully or Artificially Uſed, hath the Advantage over the Strength of Clowns or their Clubs, or the But-ends of their Muskets. Wherefore, a Compleat Souldier ſhould be as Knowing and well Practiſed in the Uſe of the Sword and the Management of his Horſe, as in Drawing up a Body of Men, and Setting or Pitching an Army in Battel Aray; for by the fore-mentioned Arts you will make a great Slaughter, and a Quicker Diſpatch to Victory, and Gain a great Renown or Fame to each Particular Perſon, that are ſo well Bred or Taught to be Horſe-men and Sword-men.

SCHOLASTICAL ORATIONS

PART XV.

A Sleepy Speech to Students.

Fellow Students,

WHo Study to Think, and Think to Dream; As there are three Sorts of Worlds, ſo there are three Kinds or Sorts of Life, viz. the Material, Poetical, and Drowſie World, and the Dreaming, Contemplating, and Active Life; but of all theſe three Worlds and three Lives, the Drowſie World and Dreaming Life is moſt Wonderfull, for it is as a Life in Death, and a Death in Life; and this Drowſie World and Dreaming Life is a Type of an Unknown World, and an Unknown Life, for Sleep is a Type of Death, and Dreaming is a Type of the Rewards and Puniſhments in the other World;

Good

Good Dreams are like as the Rewards for the Bleſſed, and Bad Dreams are like as Puniſhments for the Wicked, the One Receives Pleaſure and Joy, the Other Fear and Torments, and theſe Joys, Pleaſures, Fears, and Torments, are as Senſible to the Senſes, and as Apparent to the Underſtanding and Knowledge, as when Awake; alſo Memory and Remembrance, and the ſame Appetites and Satisfactions are as Perfect in Dreams as when Awake, the Paſſions of the Mind as Forcible, the Diſpoſitions and Humours of the Nature as Various, the Will as Obſtinate, the Judgement as Deep, the VVit as Quick, the Obſervation as Serious, Reaſon as Rational, Conception as Subtil, Courage as Daring, Juſtice as Upright, Prudence as VVary, Temperance as Sparing, Anger as Violent, Love as Kind, Fear as Great, Hopes and Doubts as Many, Joys as Full, Hate as Deadly, Faith as Strong, Charity as Pitifull, and Devotion as Zealous in Perfect Dreams as Awake: alſo they are as Uncharitable, VVicked, Fooliſh, Cowardly, Baſe, Deboiſt, Furious, and the like in Perfect Dreams as Awake; but Dreams in Sleeping Senſes are Shorter, than the Actions of VVaking Senſes, and not ſo Permanent, for they Suddenly Fade, and their Sudden Fading oftentimes makes a Confuſion and more Diſorder than in the VVaking and Active Life; But to Speak of the Sleeping Senſes Generally and Particularly, have we not the ſame Appetites, and Satisfactions? are not we Senſible of Dying,

Living,

Living, Suffering, Injoying, Mourning, Weeping, Rejoycing, Laughing? are we not as Sensible of Pain and Ease? of Accidents, Misfortunes, Dangers, and Escapes in Dream, as in Active Life? for if we Dream of Thieves and Murderers, are not we Sensible of the Loss of our Goods, and of our Bonds, and Wounds? do we not See our Loss, Feel our Bonds, and the Smarts and Pains of our Wounds as much as if we Saw and Suffered Awake? and do not we Indeavour to Help our Selves? and do not we Beg for Life, Call for Help, and Strive with Resistance as much in Dreams as Awake? though not Vocally, Verbally, Locally, nor Materially, yet Spiritually, for it is the Sensitive Spirits and not the Senses Gross Bodies or Parts that Travel into Forein Countries, and Unknown Lands, and make Voyages by Sea in Dreams; do not we Hear and See in Dreams Lightning, Thunder, Wind, Storms, and Tempest, Seas, Billows, Waves, Ships, Ship-wracks? and are not we Drown'd in Dreams? and do not we see Huge Precipices, Barren Deserts, Wide Forests, and Wild Beasts and Serpents, and other hurtfull Creatures, and Indeavour to Escape and Avoid the Danger? do not we feel Stinging Serpents and Flies, Striking, Tearing, Clawing, Biting Beasts, as Sensibly in Dreams as Awake? do not we see Flowry Meddows, Low Vallies, High Hills, Cornfields, Green Meddows, Grazing Pastures and Beasts, Clear Springs, Fruitfull Orchards, and

Small

Small Villages, Labouring Husbandmen, Great Cities and Many People? do not we ſee Light, Colours, Sun, Moon, Stars, Clouds, Rain, Froſt, Snow, Hail, Shade, Dawning Mornings, and Cloſing Evenings, in Dreams, as Awake? do not we ſee Fiſh Swim, Birds Fly, Beaſts Run, VVorms Creep, in Dreams, as Awake? do not we ſee our Friends Living, and our Friends Dying, and thoſe that be Dead, in Dreams, as Awake? do not we feel Drought, VVetneſs, Heat, Cold, Itching, Scratching, Smarting, Aking, Biting, Sickneſs, in Dreams, as Awake? do not we hear all Warring Sounds, and ſee all Warring Actions, and feel all Warring Miſeries? do not we ſee Courts, Balls, Masks, Beauties, Playes, and Paſtimes? do not we ſee Muſical Inſtruments, and hear Harmonious Muſick, and Several Tunes, Notes, Airs, Words, Voices, diſtinctly? do not we ſee Feaſts and Bankets, and do not we Taſte the ſeveral Meats diſtinctly, not only Fiſh, Fleſh, and Fowls, but diſtinctly every Sort and Particular Taſte of every Part, alſo the Ingrediences of the Sauces and their Particulars in them? and do not we Taſte Bitter, Salt, Sour, Sharp, and Sweet, diſtinctly in Dreams, and the ſeveral Sorts of them? and do not we Smell the ſeveral Perfumes, that are by Art and Nature made, as alſo the ſeveral Stinks, in Dreams, as Awake? And for Deſires and Ambitions, would we haye our Dead Friends Living, have we not them in Dreams? or can we See and Converſe with

Them, or they with Us, as if they were Alive, but in Dreams? nay, in Dreams we may Rejoyce with Them, Feaſt with Them, Sport and Play with Them, Ask their Advice, or Give them Advice, and the like; would we have a Beautifull Miſtreſs, or many ſeveral Miſtreſſes of different Beauties, Behaviours, Births, Fortunes, Wits, and Humours, have not we them in Dreams? would we Injoy a Miſtreſs, do not we ſo in Dreams? would we be Rich, Noble, Generous, Valiant, are not we ſo in Dreams? would we ſee the Ruine of our Enemies, do not we ſo in Dreams? would we have our Enemies Dye or be Kill'd, do not they Dye or are Slain in Dreams? would we have Stately Palaces, have not we ſo in Dreams? would we Feed Luxuriouſly, do not we ſo in Dreams? would we Live Riotouſly, do not we ſo in Dreams? would we View our Selves, as to ſee our Faces and Bodies, do not we ſo in Dreams? would we Ride, Race, Hunt, Hawk, and have the like Paſtimes and Exerciſes, do not we ſo in Dreams? would we Win at Carts, do not we ſo in Dreams? would we Fight Duells and Battels, and have Victory, have not we Victory in Dreams? would we Conquer all the World, do not we ſo in Dreams? would we be Emperour to Rule and Govern all the VVorld, do not we ſo in Dreams? But as I ſaid, that there are Pleaſing and Delightfull Dreams, ſo there are Diſpleaſing and Fearfull Dreams, and there is as much Trouble, Diſorder, and Oppoſition in the Sleepy or Drowſie World,

World, and as much Diſcontent, Faction, Detraction, Defamation, Troubles, and the like, in this Dreaming Life, as there is Method, Order, Agreement, Praiſe, Truſt, and the like, therein; yet for all that, this Drowſie World and Dreaming Life is the Beſt of the three; for can there be greater Pleaſure in the Material World and Active Life, than Reſt to the VVeary Limbs, and Sleep to the Tired Senſes, which have been Over-power'd with Groſs Objects, which have Laid Heavy Burthens on them? or can we Injoy any thing ſo Eaſily, Freely, Suddenly, without Actual Trouble, as we do in Dreams? or can we be Quit of all Sorts and Kinds of Trouble and Labour, but by Sleep? Wherefore, if Dreams were but more Conſtant and of Longer Continuance, and that we ſhould alwayes Dream Pleaſing Dreams, the Greateſt Happineſs, Next to the Bleſſed Life in Heaven, were to Sleep and Dream, for it would be much more Pleaſant than the Elyſian Fields. The Next World and Life that were to be Preferr'd, were the Poetical VVorld, and Contemplative Life, but all the Senſes are not Senſible in the Contemplative Life, whereas all the Senſes are as Senſible in the Dreaming Life, as Awake; the truth is, the Poetical VVorld, and Contemplative Life, is rather a VVorld for the Thoughts, and a Life for the Mind, than the Senſes, yet if the Senſes were as Senſible in Contemplation as in Dreams, it would be the Beſt Life of all, becauſe it might make the Life

what it Would, and the Pleaſures of that Life to Continue as Long, and to Vary as Oft as it Thought Good, and for the Poetical World or rather Worlds, they would be a Delight to View as well as to Live in.

A Waking Oration of the former Sleepy Diſcourſe.

Fellow Students,

OUr Brother in Learning, or rather Dreaming, hath Commended that which is an Enemy to Study, viz. Sleeping and Dreaming, wherefore in the Drowſie World, and Dreaming Life, there be no Scholars, for they cannot Sleep to Study, nor Dream ſo much as to be very Learn'd; neither are there Poets, for Poets Live altogether in their Own Poetical World, and Contemplative Life; neither are there Eloquent Orators, for Dreams will be Faded before an Oration is half Spoken, or elſe the Subject of their Oration will be Loſt in the Variouſneſs of Dreams; neither can there be Pleaders at the Barr, nor Preachers in the Pulpit, for their Text and Caſes may be altered in a moment of Time, from Goſpel to a Romancy, from Law to Riot; neither can there be Juſtice on Life and Death, for by the Alteration of Dreams the Thief may Eſcape, and the Honeſt man Hang, or the Judge may Hang Himſelf; neither can there be a Setled Government in Dreams,

Dreams, for the Government may End in a Piece of a Dream, or inſtead of a Commonwealth of Men, be a Foreſt of Wild Beaſt; neither can there be Wiſe Counſellours, or Grave States-men, for their Gray Faces and Gray Beards may be Chang'd into Monkies Faces and Goats-Beards, and the Wiſe Counſellours in the midſt of their Serious Advices may on a ſudden Sing a Wanton Song, or elſe there may Suddenly appear a Tumultuous Monſter, or a Monſtrous Tumult, where in a great Fright they will Run from their Council-Bord or Senate-Houſe; and as for School Arguments and Diſputations, they are quite Baniſhed, and for Lovers, a Hundred to One, that when a Dreaming Lover is Imbracing a Young Fair Lady, ſhe Suddenly turns into an Old Ill-favoured VVitch, or for a Plump, Smooth, Smiling Venetian Courtiſan, he Chances to Imbrace Grim Death's Bare Ratling Bones, which will Fright a Lover more than a Fair Miſtreſs can Delight him: And as for Dancing Balls, and French Fiddles, when the Gallants in Dreams are Dancing in Smooth Meaſures, and with Fair Ladies, and the Muſick keeping Tune to the Dancing Time, on a Sudden the Courtly Dancers or Dancing Courtiers turn Topſie Turvy, Dancing with their Heads Downward, and Heels Upward, a very Unbecoming Poſture for Fair-faced Ladies; and as for the Muſick, that is quite out of Tune, and the Fiddle-ſtrings Broken, and the Muſicians as

Mad as March-hares, and many other ſuch like Diſorders, Confuſions, and Extravagancies, as Aſſes Heads or Bulls Horns ſet on Mens Bodies, or a Wood-cocks Head to an Aſſes Tail, as alſo Men turn'd to Beaſts, Birds, and Fiſh; alſo walking-Woods and Trees; but ſet aſide the Extravagancies, Deformities, and Monſtroſities in Dreams, yet there are more Bad Dreams than Good, more Fearfull than Delightfull, more Troubleſome than Quiet, more Painfull than Eaſie; Wherefore, the Dreaming Life is a worſe Life than any, and the Drowſie or Sleepy World is only good for Dull, Laſie, Unprofitable Creatures: and as the Dreaming Life is the Worſt, ſo the Contemplating Life is the Beſt, and the Poetical World the Pleaſant'ſt, for all Wiſe, Witty, Learn'd, Ingenious, Good, and Pious men dwell all in the Contemplative Life, and for the moſt do Lovers of all Sorts, eſpecially Amorous Lovers, for they take more Pleaſure to Think of their Miſtreſſes, than to Speak with their Miſtreſſes, for they can Entertain the Idea of their Miſtreſſes a Long time with great Delight, whereas they grow Soon weary of their Real Perſons. Thus the Contemplative Life is Beſt, for true Pleaſure and Delight is not in the Senſes, but in the Mind, ſo Delights and Pleaſures are but Paſſengers through the Senſes, and Inhabitors in the Mind; beſides, whatſoever the Senſes have Injoy'd, Lives in the Mind after their Injoyment, and though the like is for Pains and Surfeits, yet the Mind

Mind may Fling them out, or if it Fling them not out, yet it may Fling them aſide from Troubling it, and though the Mind cannot Satisfie the Groſs Appetites of the Senſes, yet thoſe Satisfactions Live in the Mind, when as the Senſes, though they would, cannot longer Injoy them; the truth is, that the Senſes are but as Hired Labourers, not Owners, they are Actors, not Poſſeſſors, for the Mind is the Lord of all, and not only Poſſeſſor and Lord of all the Satisfactions of the Appetites, and the Objects and Subjects of the Senſes, but it is Lord of that which the Senſes cannot know, being beyond their Capacity, having a Power of Forming, Compoſing, Altering, Changing, Making, Continuing, Prolonging, Keeping, Putting away, or Deſtroying whatſoever it Pleaſes: All which makes the Contemplative Life the Beſt, being Happieſt and Pleaſant'ſt; and as for the Poetical World, it is the moſt Splendorous World that is, for it is Compoſed of all Curioſities, Excellencies, Varieties, Numbers, and Unities: In ſhort, it is a World that is Extracted out of Infinite Wit, Ingenioſity, Judgement, Experiences, Underſtanding, Knowledge, and good Nature, it is the Heaven, and Contemplation is the Spiritual Life in this Poetical World.

Of

Of Parts and Wholes.

Fellow Students,

THe Queſtion in the School at this time is, whether a Part taken from a Whole, remains a Part after the Dividing or Separating, or becomes a VVhole of it Self, when it is Divided; Some are of the Opinion, that after a Part is Divided from the Whole, it is no longer a Part of ſuch a Whole, either of Figure or Matter, but is a Whole of it Self; but if it be as we believe, that the Bodies of Men ſhall have a Reſurrection, then it Proves that the ſeveral Divided, Separated, and Diſperſed Parts, with their Joyning and Conſiſtent Motions and Eſſential Powers, ſhall Meet and Joyn to make the Whole Body; which Proves, that although Parts be Separated, yet they are Parts of ſuch, or ſuch a Whole Body or Figure; alſo they remain diſtinctly in Nature, as Parts to ſuch a Body, otherwiſe they could not Return at the Reſurrection ſo Readily, to Compoſe the VVhole by the Joyning and Uniting of every Part into One Whole Body. But to Conclude, as all Creatures are Parts of Infinite Matter, ſo the Divided Parts of every Creature are Parts of the Whole Figure, or Body of every Creature, and as there is Infinite Matter, ſo Infinite Greatures, and Infinite Parts, and Infinite Figures Of every and In every Part and Whole.

An

Another of the ſame Subject.

Fellow Students,

THe Former Student Indeavours to Prove that Parts pertain to their Wholes, and I may Indeavour to Prove that Wholes pertain to Parts, as much as Parts pertain to Wholes, for there can be no Whole without Parts, nor no Part without a Whole; but howſoever, all Parts and Wholes of every Creature were from all Eternity, and ſo Conſequently ſhall be to all Eternity, for as they were, ſo they will be; for if ſuch Matter, Motions, Powers, Creatures, Parts, and Figures, had not been formerly in Nature, they would, nor could not have been in Nature's Power at this time to Produce them: but ſome might Queſtion what Nature is? I might Anſwer, that Nature is Matter, Motion, and Figure: Then ſome might Queſtion, what Power Nature hath? It might be Anſwered, Nature hath Power to Create, and Uncreate: Again, others might Ask, who gave Nature that Power? It might be Anſwer'd, that Natures Power proceeds from Infinite and Eternity, and that it is not a Gift: and ſome may Queſtion, how Infinite and Eternity came? but that is ſuch an Infinite queſtion, as not to be Anſwered: for whatſoever is Infinite and Eternal, is God, which is ſomething that cannot be Deſcribed or Conceived, nor Preſcribed,

or Bound, for it hath neither Beginning nor Ending.

Of the Soul.

Fellow Students,

THe Argument at this time is to Prove, whether the Soul be a Thing or Nothing, a Subſtance or no Subſtance; ſome of our *Fellow Students* indeavour to prove the Soul Nothing, as not to be a Subſtance, but, as they call it, an Incorporeal Thing, becauſe it Alters or Forms every Thing to its own Likeneſs, or as it Pleaſes; for ſay they, whatſoever the Senſes bring Corporeal, the Soul makes Incorporeal; but it may be Anſwered, that Fire makes all Things or at leaſt moſt Things or Subſtances like it Self, ſo long as it Works on Combuſtible Matter; and ſhall we ſay, or can we believe, that Fire is an Incorporeal Thing, becauſe it Transforms moſt Things into its own Likeneſs? Wherefore, my Opinion is, that the Soul is a Subſtance, yet ſuch a Subſtance, as to be the Rareſt and Pureſt Subſtance in Nature, which makes it ſo apt to Aſcend, as to make the Brain the Reſiding place; it is the Celeſtial Part of Man, whereas the Body is but the Terreſtrial Part.

A Speech concerning Studies.

Fellow Students,

WE Study to Argue, and Argue to Study, for the chief Design of our Study is only to Diſpute, either by the Tongue, or Pen, or Both; but all Diſputes are more full of Contradictions than Informations, and all Contradictions Confound the Senſe and Reaſon, at leaſt Obſtruct the Underſtanding, and Delude the Judgement; for it keeps the One from a Clear Inſight, and the Other from a Setled Concluſion; ſo as we Argue rather to make our Selves Fools, than to make our Selves Wiſe.

An other of the ſame Subject.

Fellow Students,

THe Former Student Speaks againſt Arguing and Diſputing, and ſo in Effect againſt Study and Learning; but to what Purpoſe ſhould we Study or Learn, if we did not Inform each other of our Conceptions, or at leaſt our Opinions, which are Bred or Learned by our Studies? alſo what Advantage ſhould VViſe, or Subtil, or Eloquent Orators, or great Schoolmen have, if they had not Studious Diſciples to Follow them, Admire, Praiſe, and Imitate them? But as it is Honourable to be Learn'd, ſo

it is Wiſe to Learn, for Knowledge is gotten by Information, and the beſt Informers are Wiſe Books, which Books muſt firſt be Read and Studied, before they can be Underſtood; alſo Arguing and Diſputing is a great Increaſe of Knowledge, for it Diſtinguiſhes Truth from Falſhood, Clears the Underſtanding, Quickens the Wit, and Refines the Language; it Exerciſes the Memory, makes the Tongue Volubile, and the Speech Tunable; and if it were not for Study, Learning, and Practice, there would neither be Religion, Law, nor Juſtice, neither would there be Preachers, Pleaders, nor General Orators; for ſhould Study be Neglected, and Arguments Rejected, men would in time Degenerate their Kind from being Men to be like Beaſt, whereas Learning makes men Divine, as to Reſemble God and Nature, in Knowledge and Underſtanding; alſo it makes Men in ſome things Creators, as in Conceptions, Imaginations, Fancies, Arts, and Sciences.

An other Concerning the ſame Subject.

Fellow Students,

THe Former Student Contradicted the firſt Students Speech, and if I ſhould Contradict this ſecond Students Speech, as he did the firſt, it would be the Perfect Figure, Picture, or Character of Controverſie and Controverſers; and if every Diſputant or Arguer ſhould Con-

Contradict each other, in time there would be a great Confuſion, not only in the Schools, but in the Minds of Men, and not only in the Minds, but in the Souls of Men; for if every Controverſer or Diſputer were of a Several Opinion, and thoſe Opinions ſhould be Concerning Religion, there would be more Several Religions, than the Son of God, as he was Man, could Decide or Judge at the Laſt day; But all Controverſers in Divinity, are apt to breed Atheiſm; Wherefore, it were very Neceſſary, that all Divine Scholars, or Scholars in Divinity, ſhould Agree on One Ground and Subſtantial Belief, otherwiſe the World in time will be Confounded in Factions, and Damned through Atheiſm.

An other Concerning the ſame Subject.

Fellow Students,

OUr Former Fellow in Learning, perſwades us to an Impoſſibility, as that All Men ſhould Agree in One Opinion or Belief, but how can that be? Since by, and in Nature, all Men, eſpecially Scholars, are ſo Opinative, and Conceited of their own Wit and Judgement, as that Every Man thinks himſelf as Wiſe as his Neighbour, and that his Opinion may be as Probable, and his Belief as well Grounded as an other Mans; and they have Reaſon, for, why may not I think I am as Wiſe as an Other,

and why may not an Other think himſelf as Wiſe as I, and yet be Both of Different Opinions? and though our Opinions be Different, yet our Degrees of Judgement may be Equal; for I do not Perceive, that Nature hath made any One Man to Tranſcend all Other men in VViſdome, for Natures Gifts are General, and not Particular, and if any One Man ſhould ſay, he is Inſpired from Heaven, how can we Believe him, when as we cannot Tell, whether he be ſo or not? alſo it is as Difficult, to find out an other man to Judge of his Inſpiration, as to know whether he be Inſpired. VVherefore, to Conclude, all Mankind will never Agree of One Teacher or Judge, and ſo not of One Opinion or Belief.

An other of the ſame Subject.

Fellow Students,

VVE Complain of the Differences in our Arguments, Diſputes, and Opinions, but we never Complain of the Subjects of our Studies, Arguments, or Diſputes, for we Spend our Time, and Wear out our Lives in our Studies and Diſcourſes, to prove Something Nothing, as witneſs, Motions, Notions, Thoughts, and the like; nay, all Scholars and Students Indeavour to make or at leaſt to Perſwade us to Believe, that our Rational Souls are Nothing, as Incorporeal, which is, to have a Beeing, but not the

the Subſtance of a Body, which is as Impoſſible, as to be a Body, and no Body; alſo they Indeavour to make the Matter of the Univerſe to be Nothing, as that it is made of Nothing, and ſhall return to Nothing; the Worſt of all is, that they Diſpute ſo Elevating, as to make all Divinity like as a Logiſtical Egg, which is Nothing; but if they could make Sin and Puniſhment Nothing, their Arguments would be Something, whereas now their Arguments are Empty Words, without Senſe or Reaſon, only fit for Fools to Believe, and Wiſe men to Laugh at; But I wiſh that our Studies and Arguments may be ſuch, as to Benefit our Lives, and not ſuch as to Confound our Saving Belief.

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on 15 June, 2016